



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ARCHÆOLOGICAL NEWS.

SUMMARY OF RECENT DISCOVERIES AND INVESTIGATIONS.

	PAGE.	
AFRICA (CENTRAL), . . . 74	EGYPT, 65	PERSIA, 84
ALGERIA 77	GREECE, 104	SYRIA, 85
ARABIA, 80	ITALY, 134	TRIPOLI, 74
ASIA MINOR, 89	KRETE, 98	TUNISIA, 74
ASIATIC RUSSIA 95	KYPROS, 97	TURKEY, 96
BABYLONIA, 81	PALESTINE, 86	

AFRICA.

EGYPT.

EGYPT EXPLORATION FUND.—The eighth ordinary general meeting of the Egypt Exploration Fund was held in London on October 26, the President, Sir John Fowler, being in the chair. The financial report for 1893–4 was read by the honorary Treasurer, Mr. H. A. Grueber. First dealing with the accounts of the Exploration Fund as apart from those of the Archæological Survey (for which latter separate subscription has always been asked), Mr. Grueber pointed out that the expenditure for the year 1893–4 had been about £2,415, and that this sum included the large outlay involved by the excavation of the temple of Deir el Bahari (the expenses under this item being the heaviest ever incurred by the fund), the cost of publications and the ordinary and extraordinary office expenses. Since the total receipts for the same period had only amounted to some £1,773, owing to the falling off of subscriptions from England, America and abroad—but more especially from America—the expenditure for the year had exceeded the receipts by over £600. The receipts of the Archæological Survey during this year had been about £681, and its expenses the same, one satisfactory item of expenditure having been the payment of an installment of £104 towards the debt of £700 incurred by the survey to the Exploration Fund proper during the year 1892–3. Mr. Grueber earnestly appealed for increased public support; for, since the committee had found it impolitic to delay the clearing of the temple of Deir el Bahari, the expenses of the forthcoming season must of necessity be as great, if not greater, than those of 1893–4.

The statement of the honorary Secretary, Prof. R. S. Poole, announced the publication of an introductory volume on Deir el Bahari, being the Exploration memoir for 1892-3; "El Bersheh I.," being the third memoir of the Archæological Survey of the Egypt Exploration Fund, and issued to the subscribers for 1892-3; and of the *Archæological Report* for 1893-4. Advanced copies of the three publications were placed on the table. The *Archæological Report* not only contains brief accounts of the society's own excavations, and of all others made in Egypt during the season of 1893-4, but also an editorial report by Mr. Griffith on the general progress of Egyptological research, together with papers by Mr. Cecil Smith on "Græco-Egyptian Antiquities," by Mr. F. G. Kenyon on "Græco-Egyptian Literary Discoveries," and by Mr. W. E. Crum on "Coptic Studies." Each article has its bibliographical appendix, and the *Report* contains maps, illustrations and a plan of the temple of Deir el Bahari. Representative series of negatives of photographs taken in connection with the work of the society are now being made at the London office, so that any one wishing to purchase such photographs on lantern slides may there make his own selection.

Mr. Ed. Naville, the director of the excavations at the temple of Deir el Bahari, gave a brief summary of his work there. Mr. D. G. Hogarth addressed the meeting about the temple of Deir el Bahari, answering the various criticisms made against the excavations and their great expense. He was afraid that in the future they would not get very many small objects at Deir el Bahari, except in the northern part of the central platform. Here there was still an enormous mound, which had been fifty feet and was now twenty feet high, and at the western end of this there was still an apparently almost untouched part of the temple. While that mound was being removed two pairs of eyes must be incessantly upon the watch. When that was finished they would come upon a piece of ground which had been worked over and over again, and was, in fact, absolutely honeycombed with holes, there being no two feet of earth which had not been dug.

Sir John Fowler then asked the consent of the meeting to the following presentations: To the British Museum, fragment of limestone from the excavations at Tell Baklieh (1892), inscribed in sunken hieroglyphs with the name of the ancient Egyptian city of that site—*Bah*, in the nome of Thoth—and dated XXXth Dynasty; a fine bronze from Bubastis, inscribed around base and representing the cat-headed goddess Bast and four kittens. To the Museum of Fine Arts, Boston, U. S. A., fragment of limestone slab inscribed with hieroglyphs in relief, and coming from the excavations at Tell Mokdam (1892), a site which M. Naville has identified with the Leontopolis of Strabo; a

fine unused mummy-case from the embalmers' quarters in the temple of Deir el Bahari, inscribed for Na-Menkhet-Amon, a prophet of Amon, connected with the royal family of the XXIInd Dynasty, one of his ancestors having been son to an Osorkon and brother to a Takelothis.

In the evening M. Naville gave a full and interesting lecture on his work at Deir el Bahari, illustrated with admirable limelight photographic views of the excavations in progress, and of the beautiful halls and sculptures which he has restored to the knowledge of the world.—*Academy*, Nov. 3, 1894.

MR. PETRIE'S EGYPTIAN RESEARCH ACCOUNT.—It was announced, in the *Academy* of Sept. 29, that it was proposed to establish an Egyptian Research Account, with the object of enabling some of Prof. Wm. Flinders Petrie's students, whom he has thoroughly trained in his methods, to undertake separate branches of exploration under his direction. Subscriptions should be sent to the treasurer, Mr. F. G. Hilton Price, 1 Fleet street, E. C.—*Academy*, Sept. 29.

In a subsequent issue of the *Academy* Professor Petrie issued his appeal under the title "The Rescue of Egyptian History." He says: "The destruction of the monuments and historical records of Egypt, which is going on year by year, threatens soon to leave no history to be further recorded. Every season sees buildings ruthlessly destroyed for the sake of materials, and a host of objects plundered by natives from towns and cemeteries in order that they may be scattered without name or record among the tourist flock. Even those objects which pass into museums have lost most of their importance and of their value in losing all record of their original place and circumstances. The laws of Egypt may be excellent in theory, but in practice it is perfectly well known that hundreds of persons join in this destruction—yet no man is punished for it. . . . To avoid this prevalent system of mere plundering, trained hands and heads are needed to observe and to record. Such is the scarcity of suitable workers at present that even the Egyptian Government is obliged to leave most of its excavations in the hands of natives, from whom no record is ever obtained or expected. Before we begin the salvage of the wreck, which is breaking up fast before our eyes, we need men who can put information in a permanent form as they discover it. In short, scientific training is indispensable.

"But at present there is no means of acquiring such training. The Egyptian Government is concerned to keep its antiquities safe, and to find objects for its museum. The French school—liberally maintained by the French Government—is concerned with the desirable work of copying, reading and publishing inscriptions. The Egypt Explora-

tion Fund is concerned with excavating temples and finding big monuments. There are no regular and independent workers of any nationality, except one or two English. No public body does anything for the great subject of the civil life, archæology and anthropology, of the country; and there is no place where any student can get training in the very elements of archæological research. There is no lack of men willing to do such work: several have applied to me since Egyptology has been at last publicly established in this college. My earnest wish is to be able to encourage such workers, and to see a sound British school of scientific archæology established in Egypt. The first and most essential step is to be able to help men who come forward, and to cover their expenses and costs of work. The historical results and the objects procured by excavation in any reasonably good site are an ample justification of the cost incurred.

"The aim of the Egyptian Research Account, which is now established, is not to undertake great clearances or exploits in the country, but to fit men for work of the highest class archæologically, and at the same time to benefit our knowledge and our museums as far as may be, by means of their excavations. Mr. Hilton Price, the director of the Society of Antiquaries, attends to the financial side of the receipt and custody of all subscriptions. A cordial response has been made in many quarters, and over £200 has been received. Audited accounts will be annually rendered, and a publication of the work done will be given to each subscriber. As to the actual work, I hope to superintend two or three able and suitable men, whose expenses may be thus partly provided for, and who will work in the neighborhood of my own private excavations year by year. A very good ground for such work has been applied for this year, and without any cost whatever to the Research Account. I shall be on the spot, carrying on my own work, and be able to help and guide the new enterprise. Whatever antiquities may be found in this work for the Research Account will be divided amongst public museums, with due regard to the localities of subscribers; but no money will be used in carrying great blocks, which might as well remain in Egypt."—*Academy*, Oct. 20.

QUESTION OF PHILÆ AND THE ASSUAN DAM.—Mr. W. E. Garstin, Under Secretary to the Egyptian Ministry of Public Works, has issued the note upon the proposed modifications in the Assuan dam project, which was approved in principle by the government last June. That project consisted in the construction of a dam having its crest at the reduced level of 114 metres, which would provide storage for water sufficient for the irrigation of Middle and Lower Egypt during the months when the Nile is low. Many European archæological societies protested strongly against this scheme, involving as it did the submer-

sion of the celebrated Philæ temples, together with a considerable number of important Nubian monuments, for a period of six months each year. The Ministry has endeavored to reconcile the material interests of the country with those of science by submitting a modified scheme, which has received the approval of the government, and the financial problem will be dealt with in the coming budget. This present plan provides for a dam at Assuan having its crest at the reduced level of 106 metres, or 8 metres (26 feet) lower than that originally proposed. This will retain water sufficient for either Middle or Lower Egypt, but not for both. The adoption of this plan involves a much slower reclamation of the country, but entails the submersion of only a part of the Philæ Island, containing the smaller monuments, which could be protected by special works to be planned in accordance with the wishes of the learned societies. It leaves the other Nubian monuments untouched. In order to minimize still further any possible loss to science from the construction of such a vast reservoir, topographical surveys will be made this winter to fix the true bearings of the Nubian monuments, so that the learned societies may take measures to protect them if they see fit to do so.—N. Y. *Evening Post*, Dec. 8.

The latest stage of the question is about as follows, as stated in the London *Daily News*: "As the result of their deliberations at Philæ in regard to the measures to be taken for the protection of the temples from injury by the construction of the new Nile reservoir, Mr. W. E. Garstin and the archæologists with whom he has been in consultation are unanimously of opinion that nothing can be finally settled on the point until the mass of débris and the mud-brick erections which cover a large portion of the island are removed and the underlying masonry is laid bare. This masonry will have to be subjected to a scientific examination in order that a solution of the many vexed questions concerning the age of the Philæ temples, etc., may be arrived at. Mr. Garstin therefore asks the government to grant sufficient money to carry out the above work, which he says is of the highest importance."—N. Y. *Evening Post*, March 23, 1895.

In the meanwhile the committee of the Society for the Preservation of the Monuments of Ancient Egypt have published (Kenny) a useful pamphlet, dealing in a popular manner with the proposed reservoirs in the valley of the Nile. After a general statement of the question a list is given of the chief objects of archæological, historical, and artistic interest that would be submerged by a dam at Assuan, showing that the Temple of Philæ is by no means the only one, or even the most important; and at the end is a sketch map, on a large scale, marking the principal sites mentioned. It is shown that a large

number of the most important monuments of Nubia would be submerged if the original project were carried out.

GREEK INSCRIPTIONS AND PAPYRI IN EGYPT.—Professor Sayce publishes under this title an article in the *Revue des Etudes Grecques* for July-September, 1894. He first speaks of the inscriptions which he discovered when in company with Professor Mahaffy in a journey beyond the first cataract. Amongst the inscriptions is a poem in 34 lines, painted in red, above the second door in the south wall of the fore-court of the temple of Kelabsheh. This Ethiopian poem has been restored and interpreted by Henri Weil, whose transcription is here given. The verses are correct, but the style is poor. The plan of the poem is as follows: (1) Introduction. (2) Recital of a dream which the poet had in the subterranean part of the sanctuary of the god Mandoulis, who is identified with Horus. In this crypt there existed apparently an oracle by incubation. (3) Apparition of Mandoulis, praise of him and the command given by him to the poet. There follows a translation by Weil. The second (2) inscription is also painted in red capitals on the wall of the court of the same temple, and has been published also by Mahaffy in the *Bull. corr. Hell.*, XVIII., p. 151. (3) The third inscription, on the south wall, was already known from the Corpus, Vol. III., 5039. The most of the other inscriptions are unimportant or fragmentary. Two of them found in the quarries behind the temples are evidently Christian, but contain strangely Pagan sentiments. One mentions Vestinus, who was Prefect of Egypt under Nero, and gives for the first time his precise date and his full name. Another one dates from the year 211 under the Emperors Caracalla and Geta. The first of the papyri published undoubtedly comes from the Fayum, but was bought at Cairo by Mr. Fraser, and afterward being copied of Professor Sayce, was stolen and has disappeared. Some fragments here published belong to the ancient Cusæ and relate to a corporation of grave-diggers called νεκρόταφοι a word which has been met with only in the Egyptian poet Manetho. The date of these fragments is about 305 B. C., while another dates from the reign of Philip (244-249 A. D.)

PTOLEMAIC INSCRIPTIONS.—In the *Mittheilungen d. k. deut. arch. Inst.*, 1894, p. 212-287, Max L. Starck publishes and discusses seven *Inscriptions of the time of the Ptolemies*. No. 1 records the dedication of a strip of land to the great great-god Suchos in honor of King Ptolemaios, also called Alexander, the god Philometor. This is Ptolemaios Alexander I. No. 2 records the dedication of a temple, sacred precinct, and officers to the great goddess Isis in honor of Ptolemaios, son of Ptolemaios, the god Epiphanes and Eucharistos. This is the eldest son of Epiphanes. The word Μαρωεύς in this inscription is derived

from Maronis, a deme of Alexandria. No. 3 is in honor of Apollonios, son of Thou, on account of his goodwill toward King Ptolemaios and Queen Kleopatra, gods Epiphaneis and Eucharistoi and their children. No. 4 is in honor of King Ptolemaios and his queen-sister Kleopatra and queen-wife Kleopatra, gods Energetai and their children. The date is 144-132 or 124-117 B. C. No. 5 is in honor of King Ptolemaios and the queen-wife Kleopatra, gods Energetai and their children. Like No. 4, the dedicator is a foreign officer of the guard. No. 5 is dated Oct. 3, B. C. 129. No. 6 is dedicated to the goddess Arsinoë Philadelphos. No. 7 appears to be a forgery. It pretends to be a dedication to Epiphanes by one Kallistratos and his soldiers.

CAIRO.—ADDITIONS TO THE MUSEUM.—The following report has been received by the Egyptian Exploration Fund from its local honorary Secretary for Cairo, Captain H. G. Lyons, R.E.: "Among the recent acquisitions of the Giza Museum, perhaps the most noticeable are two squads of soldiers from the VIth Dynasty tomb at Assiut, which have been found since last winter. Each squad consists of forty figures, fixed to a wooden board in rows of four, and shown in the act of marching. The first one is composed of men of a brown complexion, presumably Egyptians, with thick heads of hair fastened back with the usual band, which is tied behind. The figures are of wood and are about thirteen inches high, the whole squad being well sized and containing few men below the general standard. They are clad in a loin-cloth, white or yellowish in color, reaching rather more than half way to the knee, while their equipment consists of spear and shield. The spears are about the height of the men themselves, and are carried vertically with the butts at the level of the knee. The heads are bronze, and make up about one-sixth of the total length of the spear, becoming very broad where they meet the haft, like the large spears of the Baggara Arabs of to-day. The shields, which are about eight inches from top to bottom, have a square base and come to a point at the top. Inside there is a wooden batten across them, at the part where the shield begins to narrow, which serves to carry it by. All the shields are painted with rude splotches of color, or irregular mottling, while some show a zigzag pattern of lines, or even diamond bands, almost calling to mind the bars of heraldic shields; but so far as the position of the soldiers bearing these in the squad goes, nothing tends to show that they had any distinguishing value.

"The second squad are black-skinned, and have the hair similarly dressed and tied back, while their clothing consists of a very scanty loin-cloth of a red or yellow color, and some few also wear necklaces and anklets. They are armed with bows and arrows only, each man

carrying four arrows in his right hand and a bow in his left. These arrows are tipped with flint, which is shaped to a chisel-like edge and not to a sharp point.

"The race distinction between the two squads is very marked, by a difference not only in complexion, but in size; for the black soldiers are at least half a head shorter, and have, besides, a much larger proportion of small men in their ranks. These smaller men are, just as in the Egyptian squad, arranged in the left centre section, *i. e.*, in rows 6, 7 and 8. The Egyptian squad is closely 'locked up,' which contrasts strongly with the much looser formation in which the black troops are marching; and though this may be partly due to the fact that the blacks are armed with the bow instead of the shield and spear, still the impression which one gets is that they represent the irregular forces rather than the regular drilled bodies to which the other squad seems to belong.

"From Dashur are two large boats, now on view in Room No. 16. They are about the same size and of a similar type, but one is considerably better preserved than the other. Of the former, almost the whole hull and a considerable part of the deck remains, as well as four or five of the cross thwarts on which the deck is laid. The extreme length is about thirty feet, beam seven feet, and in depth about three feet. The planks of the hull are fixed together with dove-tailed dowels and wooden trenails.

"An extremely fine model of a boat comes from a XIIth Dynasty tomb at Assiut. It is five feet long and about fifteen inches broad. It is fully decked over, and the after part of the deck is occupied by a two-roomed cabin, which takes up rather more than half the whole deck space. Each room has a wooden door, on which is drawn a portrait of the owner of the tomb, with his titles; in the forward cabin five figures are seated, while on the forward part of the deck are two more figures seated and two standing, one of whom is in the bow with a punting or sounding pole. The cabins are roofed over with bent wooden rafters neatly fitted together. The mast is stepped in a hole in the deck, and supported by a wooden box, which was strengthened by three wooden struts to keep it firm."—*Academy*, Oct. 27th, 1894.

DAHSHUR.—DISCOVERY OF JEWELRY AND TOMBS.—M. de Morgan has made a further discovery of jewelry of the XIIth dynasty, similar in beauty and quantity to his famous discovery of last spring. The *Chronique* (1885, No. 11,) gives an account of the discovery of a part of this jewelry in two tombs which were found near those previously discovered and belonging also to the XIIth dynasty.

The first tomb contained the sarcophagus of Princess Ita-Ourt. The mummy still wore a pearl necklace with gold pendants, bracelets

with beads of gold, of cornelian, emeralds, lapis-lazuli, etc. It was covered with very beautiful stuffs, and around it lay sceptres, a bow, a mace, all in perfect preservation. Around the sarcophagus was an extremely interesting collection of funerary objects, such as perfume-burners, vases filled with cosmetics, still sealed, etc.

In the second tomb was enclosed a granite sarcophagus in which, according to the inscriptions, lay the body of Princess Sit-Hat, decorated with necklaces and bracelets of gold and with pearl parures. Among the usual funerary objects there was found a unique piece, namely, a swan carved in wood, which for a wonder had been preserved.

TOMB OF USERTESSEN AND NORTHERN PYRAMID.—M. de Morgan has succeeded in entering the tomb of Usertesen III, and is now investigating the northern pyramid of Dahshur, which has never been attempted. Excavations carried on around the monument have already brought to light vast constructions in crude brick, which appear to be special chapels, and also the houses of priests attached to the service of the pyramid.—*Chronique*, 1895, No. 6.

KARNAK.—The Society for the Preservation of the Monuments of Ancient Egypt has issued an appeal for a special fund to be devoted to preserving the Temple of Karnak from further decay by pumping the water of the Nile inundation out of the ruins. Donations may be sent to the honorary Treasurer, Mr. F. G. Hilton Price, 17 Collingham gardens, S. W., or to the honorary Secretary, Mr. Edward Poynter.—*Academy*, Nov. 10, 1894.

LUXOR.—M. G. Daressy, of the Ghizeh Museum, Cairo, has issued a pamphlet in which he describes fully the temple of Amenophis III at Luxor; he also discusses the repairs and additions thereto made by later kings of Egypt, and he gives a clear plan, showing the results of the excavations made during the last few years by the administration of the Ghizeh Museum. A list of the names of the Egyptian royal benefactors of the temple, printed in hieroglyphic characters, adds to the value of this work.—*Athenæum*, May 12.

MEMPHIS.—**FRENCH EXCAVATIONS.**—The efforts of the French archæologists during 1894 were centered on the Necropolis. While M. de Morgan was carrying on his excavations at Dahshur, MM. Gautier and Jaquière explored the environs of Licht, where they have been working since the beginning of the autumn according to a well-thought-out plan, with the object of bringing to light all the monuments of the ancient and new empire. Their greatest discovery has been that of ten statues in perfect preservation, 1.80 m. high, all of them representing King Usertesen I, the second sovereign of the XIIth dynasty. They were found in a hiding place made next to the funeral chapel of the

king. There were discovered at the same time some tables for offerings and a large number of fragments.—*Chronique*, 1895, No. 6.

CENTRAL AFRICA.

The *Nyasa News* reports the discovery of curious works in stone at Fwambo and other places on the plateau between Lakes Nyasa and Tanganyika. They consist of spheres, discs and slabs, 3 in. to 6 in. in diameter, and perforated in the centre. The stones are of various kinds, but always hard, and occasionally roughly polished. The natives, among whom stone-cutting is an unknown art, describe these finds as "works of God."—*Athenæum*, Nov. 3, 1894.

TRIPOLI.

RAMADA.—M. Philippe Berger has submitted to the *Académie des Inscriptions* the facsimile of an important bilingual inscription—Latin and neo-Punic—found by M. Foureau on an ancient mausoleum at Ramada, in South Tripoli, during his recent mission to the Touareg tribes of the Sahara. Ramada appears to be the point furthest to the south where Latin inscriptions have been found in this region. This mausoleum was erected in two stories surmounted by a pyramid, and was dedicated to the memory of Apuleius Maximus Rideus (?) by his wife Thanubra and his children. The inscription is carved above a large bas-relief representing the deceased and his wife, accompanied by a series of classical scenes—Orpheus and Eurydice, Hercules and Alceste, etc. It is noticeable that whilst the names of the ancestors of Apuleius are altogether Punic, he bears another name, Latin and Punic, and his children bear names purely Latin.—*Athenæum*, Aug. 25.

TUNISIA.

BISERTA.—The *Vossische Zeitung* describes a silver sacrificial bowl which was lately found while dredging in the harbor of Biserta, the ancient Carthaginian Hippo-Zarytos. It is oval in form, shallow, and provided with two handles, and weighs nine kilogrammes. The inner surface is richly ornamented with a design in inlaid gold, representing the conflict of Apollon and Marsyas. A satyr plays the double flute before the muse, the arbitrator of the contest, around whom are grouped the partisans of the two competitors. It is a Hellenic work of the first century of our era, at which period the present Biserta was a Roman colony, and is undoubtedly the most valuable piece of workmanship in the precious metals which has as yet been discovered in Africa. It is now in the possession of the Bardo Museum.—*Athenæum*, Oct. 6.

CARTHAGE.—**DISCOVERIES IN THE PUNIC NECROPOLIS.**—The latest discoveries made by Father Delattre have been made in a Punic necropolis near the Serapeum. A large Punic tomb which had never been opened was found, and the contents were intact and undisturbed. A number of other tombs surrounded this large monument. It is now possible to form a clear idea of this necropolis, situated in the part of the ancient city where no one would have suspected the existence of Punic tombs. When the excavations have been finished it will be possible to compare these tombs with those of the various other necropoli of the city. Thus far not a single drinking-vase, with the mouth on its belly, nor a single unguent vase, so common elsewhere, have been found. Neither have there come to light any Punic coins, tufa sarcophagi, amphoras for child burial or urns enclosing bones, nor is there any trace of cremation.

Père Delattre has excavated in the previously discovered Punic necropolis two fresh tombs, the contents of which proved of more than ordinary importance. In the first, of rectangular form and of a style belonging to the sixth century B. C., was found the skeleton of an adult whose cranium presented all the characteristics of the Phœnician type. The rich objects lying around the body showed that he was a person of some distinction. The other tomb, discovered in the same trench, contained a vase of fine black clay, a goblet of red clay with black line ornamentation, the base of a vessel of similar make and decoration, an incense-burner of brown clay, a Punic lamp, some shells, a small bronze axe, a bronze mirror, two alabaster vases, some scarabæi, some *figurini* of Anubis and of Ptah, and some ornamental objects in silver and agate.—*Athenæum*, Dec. 22, 1894.

KOURBA.—At the session of the Academy of Inscriptions and Belles-Lettres, held on January 25, M. Michel Bréal communicated a Latin inscription recently found in Tunisia, which is remarkable both for its historical contents and for some linguistic peculiarities. This inscription was found at Kourba, not far from the city of Tunis, by Capt. Lachouque, of the geographical service of the French army. It is of the year 49 B. C., and recalls one of the most dramatic epochs of Roman history. The personages named in it have been made familiar by Cicero, Lucan, Appian and especially by Cæsar, who speaks of them at length. It refers to the putting into a state of defence of Curubis (now Kourba) at a time when it was in the hands of Pompey's followers, and when they were expecting an attack from a force landed from Cæsar's fleet. The inscription gives a quite new military term, *posteicus*, a word hitherto unknown. It means either some military work of inside fortification or else a sally-port, a postern. At the same session of the Academy M. Dieulafoy, the well-

known explorer, was elected to membership.—N. Y. *Evening Post*, Feb. 25.

UDNA.—**RUINS OF A ROMAN VILLA.**—New discoveries have been made in the ruins of the Roman villa, already noticed in the JOURNAL (IX, p. 271) which is being cleared at Oudna. Three new chambers have been found decorated with geometrical ornamentation, alternating with birds and theatrical masks. They open to the right and left on apartments which have not yet been cleared. The last room is connected by an entry with a vast hall as remarkable for its architectural arrangement as it is for the richness of its ornamentation. The five columns supporting the roof are divided into two parts, one surrounding the other. The first, attached directly to the wall on the west side, is separated on three of its sides by a colonnade from the outer portico. To the east are the doors of three symmetrical small chambers decorated in exactly the same manner. Their walls are covered with white stucco decorated with frescoes. One of these paintings representing two theatrical masks has been transported to the museum of the Bardo. The pavement is formed of white mosaic, divided into rectangular sections, in the centre of which is the head of a pastoral divinity. The mosaic of the atrium is extremely elaborate. The frame consists of fifty-eight medallions in two rows each, enclosing a different subject: an animal, a bird or a geometrical design. In the intercolumniation is a frieze with lions and panthers pursuing a deer. Finally, in the space enclosed in the colonnade, is the principal picture. It represents a farming scene of the Roman period. In the background is the dwelling of the master, a farm-house with monumental façade with a porte cochère, a second smaller door and two windows on the first floor. Against the house leans a plow, under the porch rests a shepherd leaning on his crook and counting his goats, who are returning from the field. In front of the farm-house is a large hut for the slaves and the watering trough fed from a well by a *balancier*, like those which are so often seen in France, especially in regions where wood is abundant. A slave is working it to give drink to the horses. To the right a slave is leading a mule heavily laden, whom he is doubtless taking to market, and a laborer is prodding up two oxen who are pulling a plow. Other pastoral or hunting scenes surround the central composition. To the right a shepherd is milking goats, another is picking fruit and the third is playing on a double flute. In the centre is a mountainous bit of scenery, and we see a boar hunt, and further on a hunter hiding under a goat skin crawls along after some partridges and quails, and finally, to the left is a wounded lioness fighting two mountain huntsmen, who are killing her with javelins.

ALGERIA.

RUSUCUM-TIGGERT.—EXCAVATIONS OF THE BASILICA.—The excavations in the Basilica of Rusucum have been finished. It is found that the building consists of three naves divided into eleven bays, supported by double columns. In the apse are two doors still in place, which communicate with the sacristies. It is built with material from ancient temples, and contains more than a hundred columns over one metre in diameter. The ground is entirely covered with a mosaic pavement. A large part of this rich decoration has disappeared, but certain fragments of it remain. In the midst of elegant ornamental designs there were many inscriptions, devices, moral maxims and symbolical compositions, such as the sacrifice of Abraham. Among the sculptures found are two of remarkable interest: one representing a scene of martyrdom and the other Balaam striking his ass. The architect charged with the excavations believes that the Basilica was built in the fifth century, restored in the sixth and destroyed by fire probably at the time of the Arab invasion.—*Chronique*, 1894, No. 26.

TIPASA.—In the *Mélanges d'Archéologie et d'Histoire* (Oct. 1894), of the French School at Rome, S. Gsell makes an extended study of the Roman town of Tipasa. Although situated but a short distance from Algiers, the ruins of Tipasa have not yet been the subject of a special monograph, although many notes concerning it and special monuments have been published in various reviews. Little is known of the history of Tipasa; its name is Phœnician, and the Carthaginians had a settlement here. Coins from Carthage, Numidia, Greece and Rome have been found here. Inscriptions refer to a municipal council and to a quinquennial duumvirate. Under the Antonines and the Severi Tipasa reached its period of greatest prosperity. At first situated upon the hill, the town extended into the plain. This extension appears to have occurred during the second half of the second century of our era, at which time the town may have had a population of twenty thousand inhabitants. Tipasa appears to have been a commercial town; its port, it is true, was not a good one, but its geographical position offered commercial advantages. Tipasa had commercial relations with the east, and with the west as far as Gaul and Spain. Though surrounded by a strong rampart, she seems to have had no regular garrison. Her public buildings were numerous, but not luxurious. The population seemed to have enjoyed a comfortable subsistence, but rich men were rare. It was not an artistic centre; the sculptured sarcophagi found there were apparently imported. Christianity seems to have been very flourishing at Tipasa.

The ruins are amongst the best preserved in Algeria; they occupied a central hill and a portion of two other hills; their extent is a kilome-

tre and a half from east to west, and 750 m. at the point of greatest breadth from north to south. Large necropoli are found outside of the rampart at the eastern and also at the western end. Within the rampart there is also a cemetery of the end of the first or beginning of the second century of our era. The extent of the town appears, in earlier days, to have been smaller, since there is a mausoleum within the rampart, a position which the Romans would not have allowed. As regards the Phœnician site, there is no certainty, but this town, like the first Roman settlements, was probably situated upon the central hill. The rampart is nowhere well preserved, but is recognizable; in its full extent it was 1.60 m. broad and well constructed; it was fortified with round towers and quadrangular bastions; there were three gates, each of which was defended by four towers. The rampart does not antedate the first century after Christ, and its destruction is not due to time alone. It was probably made an open town in the second half of the fifth century, for we know from Procopius that Genseric dismantled all the towns of Africa of their walls, in order to prevent his subjects from revolting and the Romans from finding fortified places in case they wished to make war against him. The port was situated between two small islands and the eastern hill, a common Phœnician custom.

The most important ruin is that of the baths; it is constructed partially of brick and partially of stone; it has not yet been entirely disinterred, but the number of the rooms and the general arrangement is sufficiently evident. Southeast of the baths is the amphitheatre, in a bad state of preservation; this is oriented from southwest to northeast, and measures 100 m. in length. It was surrounded by several public monuments; the most important of these was a civil basilica, or perhaps a market place. Its precise purpose cannot be determined.

The central hill was probably the site of several ancient temples, and was known later as *Templensis*: only a few ancient fragments of the temples have survived. This central hill seems also to have been the site of a church erected in honor of St. Salsa. On account of the abundance of vegetation, even the site of this church is uncertain. To the west of the amphitheatre was a semi-circular *Nymphæum*, a portion of which remains. M. Trémaux preserves in his garden a fragment of a marble statue found on this site. This *Nymphæum* is of moderate dimensions, of mediocre construction and of late date. The aqueduct which brought water to Tipasa terminated a few metres south of this fountain. The remains of several of the constructions are found in the neighborhood of the *Nymphæum*, amongst which may be mentioned a Christian basilica, the capitals of whose columns, in debased Ionic style, belong to the Byzantine period. At the eastern

extremity of the rampart are found the remains of an important building; this was a basilica 52 m. in length, by 45 in breadth, one of the most important Christian edifices in Africa. The interior of the building was divided into seven aisles, separated by piers carrying archivolts. The central nave measures 13.50 m. It was entirely decorated with a mosaic pavement which covered a superficial area of 700 square metres. At a later period the central nave was divided by two rows of columns, thus making nine aisles in all. To the north of the basilica were connecting buildings, which have in great part fallen into the sea. The adjoining baptistry was a square building and had a mosaic pavement, in one corner of which is found an inscription badly preserved.

In the eastern portion of the town can be distinguished an ancient road, and the remains of buildings and cisterns of no great importance. The most interesting of these appears to have been a public granary. Throughout the town there are many remains of houses. Brick was but little used, on account of the abundance of stone. In general the stones were only roughly blocked out, cut stone being used for the angles, door-jambs, sills and lintels. The roofs were made of wood and covered with tiles. The window openings presented geometrical figures and sometimes Christian symbols.

Outside the old town at the E. end is found a necropolis containing tombs of three different kinds: (1) Troughs cut in the rock and containing ashes of the dead; (2) ditches for bodies that were buried; (3) caverns constructed of cut stone, or cut in the rock, and containing either buried or burned bodies. Usually the bodies were laid upon the ground without coffins. In one tomb the body of an infant was found, placed between two halves of an amphora, according to the mode of burial very common in Africa, and from the Carthaginian period down to the Christian era. As most of these tombs had been visited and robbed, it is difficult to give a full view of their contents; however, there were discovered as many as thirty-nine different kinds of vases, besides lamps and objects of bronze, such as mirrors, strigils, bracelets, earrings and coins. This necropolis appears to belong to the first century of our era. Several sculptured marble sarcophagi have been found, some notice of which is given further on. The Christian cemeteries are situated outside of the ramparts; one at the east, and one at the west. These two necropoli with their thousands of tombs well preserved, form certainly one of the archæological curiosities of Algeria. Each of them contains an important edifice; that at the east, the basilica raised upon the tomb of St. Salsa; that at the west, the funerary church of Bishop Alexander. In the centre of the basilica of St. Salsa is a pagan tomb, surmounted by a cippus, upon

which is an inscription to Fabia Salsa. The church of Bishop Alexander is situated about 200 m. from the rampart to the west of the town. The plan is trapezoidal, and is divided into three aisles, the central nave being entirely paved with mosaics. These mosaics present pompous inscriptions. Various kinds of tombs are found in these cemeteries, but the practice is of burial only, with no funerary objects. Some of the tombs are cut in the rock; others are sarcophagi of stone or of terracotta; others, again, are buildings or mausolea of various forms.

Outside of the ramparts may be traced with certainty four ancient roads, one going to Cæsarea, a second to Icosium (Algiers), a third in the direction of Montebello, and a fourth to Aquæ Calidæ. There are in the neighborhood of Tipasa many ruins, but they present little interest. Of these may be mentioned an elaborate farmhouse and a fortified residence. Tipasa is far from having furnished as many figured monuments as her neighbor Cæsarea, where at the time of Augustus there reigned a prince who was fond of the arts, and which, during the Roman rule, was the capital of the province. Besides religious and funerary steles, Tipasa has furnished a number of richly sculptured sarcophagi. One of these called the "sarcophagus of the married couple", contains four divisions on its principal face, one of which represents the hand-shaking, the other the sacrifice. In the outermost compartments are figured the Dioscuri. A second sarcophagus represents the story of Pelops and Enomæus. A third contains the representation of the Good Shepherd; the fourth represents the seasons, and a fifth Hebrews carrying the grapes of Canaan. Amongst the other objects worthy of mention are a few engraved gems and a large silver patera now in the Louvre.

ASIA.

ARABIA.

JOURNEY OF MR. BENT IN SOUTHERN ARABIA.—The article of greatest popular interest in the *Geographical Journal* for October is Mr. J. Theodore Bent's account of his recent expedition to the Hadramaut in Southern Arabia. This is a singular valley running for a hundred miles nearly parallel to the coast, and on the average about that distance from it, and inhabited by intensely fanatical Bedouins and Arabs. Though known from remotest antiquity as the centre of the trade in frankincense and myrrh, no European has succeeded in reaching it till last year, Mr. Bent's party being the second. The name means in the Himyaritic language "valley of death," which "in

Hebrew form corresponds exactly to that of Hazarmaveth of the tenth chapter of Genesis." It is a fact, interesting especially to Biblical students, that the most sacred places in the valley are the primitive tombs of the legendary prophets Saleh and Hud (or Eber, a synonymous term), names which will be found in Genesis in close connection with that of the valley. The appearance of the valley from the arid plateau is very remarkable. It contains some fine and lofty palaces, rich in carving, and ruins of great antiquity, somewhat similar to those found in South Africa, and exhibiting a few Himyaritic inscriptions. The jealousy of some of the tribes, however, prevented any thorough exploration, which Mr. Bent reserves for a second expedition.—*New York Nation*, Oct. 25.

BABYLONIA.

ABU-HABBA.—Father Scheil, the French dominican archæologist, is in charge of a government mission for excavations at Abu-Habba for the Constantinople Museum, to which he has dispatched numerous Assyrian inscriptions and remains.—*Athenæum*, Sept. 1.

NIFFER-NIPPUR—DISCOVERIES OF THE PHILADELPHIA EXPEDITION.—The excavations at Niffer, commenced some five years ago by an expedition sent out from Philadelphia under the auspices of the University of Pennsylvania, have not yet come to a close. They will be continued during 1895 under the direction of Mr. Haynes, who has had charge of them for over three years. Too much praise cannot be given to his devotion. He has continued the excavations through the entire year, during the wet and the heated seasons, when, thus far, all excavations have been stopped.

Dr. Peters has given in this number of the *JOURNAL* a detailed account of the results of the excavations on the principal mound, which he calls the "Temple Hill," or mound of the *Ziggurat*. In another paper, to be issued in the next number of the *JOURNAL*, Dr. Peters will describe discoveries in another mound at Niffer, and also report on one or more mounds at a certain distance from this city, and belonging to other ancient centres of population.

Our knowledge of the structural and decorative forms of early Babylonian architecture will be notably increased as soon as the results of the excavations can be given in their entirety. Even now we can foresee how students will welcome two facts that will be clearly brought out, namely, the use of the arch and of the column. Both the round and the pointed arch is found; these arches are true arches, built both of unburned and of burned bricks. The pointed arch is used in vaulted drains. A photograph has been sent by Mr. Haynes of the entrance to such a pointed, arched passage, which he attributes to the

Roman period. Dr. Peters, however, places it before the time of Sargon I, under whose level it was found. The round arch is seen in Fig. 7 of Dr. Peters' article on p. 20 of this number, in the doorways of the houses in the temple area.

On a mound at some distance from the Temple Hill a large structure has come to light, containing a most remarkable colonnade. This consists of a row of circular columns built up of pear-shaped bricks. This is an entirely novel disclosure of the resources of Babylonian architecture. Dr. Peters dates this work, I believe, in the second millennium, B. C. It will be remembered what a sensation was caused by the discovery at Tello, by M. de Sarzec, of the lower sections of two brick columns. These were not circular, but were a bundle of four interpenetrating circular shafts. The bricks used in their construction were of the same pear shape as those at Niffer. But at Niffer the circular form is for the first time found.

Prof. Hilprecht spent some months during the summer and autumn at Constantinople in connection with the Imperial Museum and to complete the organization of the Babylonian collections, resulting largely from the Sultan's share of the excavations. Last year Dr. Hilprecht spent ten weeks on these collections. He has also been engaged in preparing for the press the second volume of the publication of the detailed account of the American expedition.

At the meeting of the Philological and Archæological Societies in Philadelphia, Dec. 27, Prof. Hilprecht showed in a detailed paper the importance of the Babylonian library found at Niffer. There are some twenty thousand inscribed bricks, cylinders or tablets. Historically their importance is great, as they give new names of kings and inscriptions of unparalleled length for the early and middle periods of Babylonian history.

TELLO-LAGASH.—A ROYAL BABYLONIAN VILLA.—At a meeting of the *Académie des Inscriptions*, on November 9, M. Heuzey studied in detail a group of structures and monuments lately discovered by M. de Sarzec, at Tello, the ancient Lagash or Sirpurla, belonging to the residence of the earliest kings, 4000 B. C. The earliest are recorded by foundation tablets of the Patesi Entemena, of which there are five new copies that aid in the interpretation of the text. This ruler figures here especially as a patron of agriculture. Among his favorite plantations are two woods, which he places under the protection of two different divinities, the Goddess Nin-harsag, the divinity of the mountains, and mother of the Gods, the Babylonian prototype of Kybele, and the Goddess Nina, the divinity of the waters, symbolized by a vase containing fish. To the same goddess he dedicated a sanctuary, as to "She who makes the dates grow." It is certain that, by means of the hydraulic

works, traces of which have been found on every side, the desert of Tello was at that time transformed into a real forest of date trees. The ancient Babylonians had a popular song celebrating the 360 benefits of the date tree. Among the gifts of the sacred tree, one of the most important was a fermented liquor, analogous to the date wine mentioned by Pliny, or the Arak of the Arabs. Certain constructions found by M. de Sarzec (a kind of press or oval basin, cellars whose walls contain bituminated vats in the shape of amphoras), show that this was one of the most popular products of this royal villa.

DISCOVERY OF THE ANCIENT BRICK LIBRARY.—During the Eighth Campaign of excavations by M. de Sarzec, an important discovery has been made of a library of clay tablets with cuneiform inscriptions, numbering over thirty thousand. These are city archives, analogous to those found on the site of Nineveh, Sippara and Niffer. The find at Tello is the largest thus far made. The tablets were found under a mound about two hundred metres distant from that where the palaces of the ancient kings had previously been found. The tablets were arranged in five or six regular rows within narrow galleries intersecting each other at right angles. These galleries were built of crude brick, and on each side were furnished with benches, on each of which were placed other layers of tablets. There were two distinct groups of galleries near each other. They are comparable to the *favissæ* of the classic temples which received the surplus of offerings. Five thousand of the tablets are in perfect preservation, five thousand more are but slightly damaged; the rest are in fragments, but can, in many cases, be put together again. There are two copies of many of the official documents bearing the seals of the witnesses and scribes. There are accounts, lists of offerings, inventories, etc. Mingled with the tablets are numerous documents of different shape, such as truncated cones, barrel cylinders, sacred stones, statuettes. A certain number of tablets, and of sacred stones with archaic characters, belong to the earliest period of the civilization of Tello, that of Eannadu, the king of the Stele of the Vultures. The great majority, however, belong to two different types, the one resembling the inscriptions of Kings Ur-Bau and Gudea, the other more cursive, resembling more closely the Babylonian writing proper. Although these documents relate largely to religious subjects, many are of historic and chronological value from the names of the rulers that are mentioned, not only the rulers of Sirpula (or Lagash), but also those of the rulers of Ur, such as Dunghi, Gamil-Sin and Ibil-Sin, who shortly after the time of Gudea came into possession of this part of the country.

OTHER DISCOVERIES.—In continuing the explorations of the primitive strata that dated from the fourth millenium B. C., a number of

interesting structures were found, and several very early objects, such as two heads of bulls in copper, with incrustated eyes, a curious copper vase, and two new fragments representing the execution of captives, similar in style to the reliefs of the Stele of the Vultures.

In the second place the explorer undertook to clear the subterranean parts of the palace of Tello, where he carried on his first excavations, and especially the structure of Ur-Bau, the predecessor of Gudea.

Finally excavations were carried as far as the distant mounds to the south. There numerous monuments were found upon the site of an ancient sanctuary.

Of a special importance was the discovery in the midst of a stratum of fragments of sculpture and of inscribed stone vases, of a number of statuettes, the heads and even the profiles of which are intact. As all the statues thus far found have been headless, this discovery is of great interest for the study of the Babylonian type.

All the objects discovered have been handed over to the Turkish delegate to be placed in the Museum at Constantinople.

BABYLONIAN AND ASSYRIAN ANTIQUITIES.—Dr. Rifaat Effendi, a physician in the Turkish army, some time ago gave to the Imperial Museum at Constantinople a collection of vases he had made during his services in Irak and Mesopotamia. He has now presented a finer collection of Assyrian tablets, inscribed vases, signets, gems, a small Byzantine candelabrum and other objects.—*Athenæum*, Sept. 22.

PERSIA.

A PARTHIAN STANDARD.—M. Heuzey described at a meeting of the French Academy of Inscriptions a peculiar bronze from Persia, now in the Museum of the Louvre. It is a bronze circle within which are cut out five or six figures of Gorgons pursuing one another in fantastic course. This carved disk is separated by two reclining bulls, and is decorated on the outside like Greek mirrors with figures of animals in relief. All around are aquatic birds, and at the top a reclining deer. The form recalls very closely that of the military standards represented on the Assyrian bas reliefs, except that the god Assur shooting an arrow has been replaced by the Greek motive of the Gorgons, which carries the same idea, both protecting and terrifying. The style is that of the Parthian period. The combination of Oriental and Greek motives is explained by the great influence which the Hellenic element preserved in the Parthian empire, where it had been planted by the Macedonian Conquest, and the movement of colonization which followed it.—*Chronique*, 1895, No. 3.

SYRIA.

PROPER NAMES IN THE AMARNA TABLETS.—J. Perruchon publishes in the *Revue Sémitique* for October, 1894, an alphabetical index of the proper names contained in the letters found at Tel El-Amarna. This list is extremely convenient for reference and important for the geography, history and language of Syria, Phœnicia and Palestine in the xv cent. B. C.

THE SEPULCHRAL MONUMENT CALLED NEPHESH.—The Semitic word נפש designates not only the *soul*, but also a funeral monument of a special kind. It designates the stele in the form of a pyramid. The term is used in a monument of this form from Petra (Vogüé, *Syrie Centr.*, p. 90), and in the bi-lingual inscription of Suweida (*CIS.* II, 162), the Nabathæan נפש corresponds to the Greek στήλη. In Matth. I, 13 (27-28) Simeon Maccabeus is said to have erected over the tomb of his father and brothers seven pyramids, called in the Greek πυραμίδας, and in the Syriac ܢܦܫܐ; the seventh being reserved for himself. This text not only makes the form of the monument certain, but shows that as many pyramids were erected as there were persons buried. This is confirmed by the Medeba inscription (*CIS.* II, 196), which mentions a tomb with two pyramids, one for each of the two defunct. The pyramid, therefore, as it represented the individual after death, his spiritual self, appropriately received as a name the same word that meant soul or breath of life. In earlier Hebrew times the monument to perpetuate the name of the defunct in the absence of children was called יד *yadh*, "sign," a term which was superseded a few centuries B. C. by the term נפש. In II Sam. XVIII, 18, Absalom is said to have erected a stele to himself in order to perpetuate his name in the absence of son; it was called the *sign of Absalom*, יד אבשלם. In Isaiah LVI, 5 Jehovah promises to faithful eunuchs as a compensation for the children that they cannot bear a *cippus and name* (יד ושם) *worth more than sons or daughters*.

A neo-hebraic passage in point is from the *Bereshith Rabba* (Sect. 82, fol. 92), and says: "Rabbi Simeon, son of Gamaliel, taught that steles were not constructed (אין בנין נפשוה) over the just because their words are their commemorative signs."

At a later period the word *naphsha* takes in Syriac a more general meaning and is applied to an entire monument and in the dialect of Tirhan, to the north of Bagdad, it received the meaning of funerary chapel.—RUBENS DUVAL, in *Revue Sémitique*, July, 1894.

PALMYRA.—In the *Archæologischer Anzeiger* (1894, pp. 112-115), F. v. Duhn describes the *oldest View of Palmyra*, a painting by an unknown, G. Hofstede, dated 1693, 1 Aug. It is now in the entrance hall of the university at Amsterdam, and is in some respects superior to the "cu-

rious prospect" of the ruins published in *Philosophical Transactions*, XIX (1695-97); cf. *Quarterly Statement of the Palestine Exploration Fund*, 1890.

SENDSHIRLI.—In the *Archæologischer Anzeiger* (1894, p. 188-190), is an abstract of a lecture by Dr. v. Luschan on the *Excavations at Sendschirli*. The lecture was delivered before the Berlin Anthropological Society, Nov. 10th, 1894. The graves and buildings already discovered were described, and the future tasks of the excavators outlined. The buildings described belong to the VIII, and one possibly to the IX, century B. C. Reliefs of warriors and musicians, lions that stood by a gate, bases of columns in form of double sphinxes, one base in the form of a single sphinx, and also a sphinx in relief, are enumerated. The graves are small *tumuli*, terracotta coffins and sepulchral chambers. They belong to the VII and VIII centuries B. C.

PALESTINE.

RECENT PERIODICAL LITERATURE.—A late number of the *Journal* of the German Palestine Society (Vol. 17, No. 3) presents an inviting feast to the student of the Land and the Book. In an article of thirty-five pages Benziger begins a *résumé* of the Palestine literature of all lands for 1892 and 1893, covering 287 numbers. It is a bibliographical collection of exceptional value, dealing with all the phases of the problem except the strictly biblical. The discussions in this direction are best recorded in the Old and New Testament department of the well-known *Jahresbericht* of Holtzmann and others. In this connection it is interesting to note the rapid growth of bibliographical aids at the disposal of the Biblico-Oriental student. The Oriental bibliography, the international project so favorably inaugurated by the late Professor Müller, is now in the capable hands of Professor E. Kuhn. The French have been particularly active in this line, having begun three projects of this nature during the last few years, the *Revue de l'Orient latin*; the *Revue biblique trimestrielle*, published by the professors of the Dominican School at Jerusalem, and the *Revue Sémitique d'épigraphie et d'Histoire ancienne*, by Halévy. In addition the new German journal, *Byzantinische Zeitschrift*, edited by Krumbacher, deserves special mention. With all these literary aids it is impossible for the biblical Orientalist, and especially the special student of the Holy Land, not to keep track of the discoveries and discussions in this department. In the same number of the German Palestine Society *Journal*, the well-known architect, Schick, of Jerusalem, continues his investigations into the History of the Architecture of the City of Jerusalem, the present article covering the period from the destruction of Jerusalem by the Romans to the time of the

Crusaders (70–1099 A. D.) Then come two newly discovered Greek inscriptions, one from Cæsarea, both discussed by Professor Gelzer, of Jena. The latter is short but interesting, reading “μημόριον διαφέρων Μαρίας καὶ Ααζάρου,” and the inscription is thought possibly to mark the traditional resting place of the brother and sister whom the Lord loved.

JERUSALEM.—EXCAVATIONS BY MR. BLISS.—The last three statements of the Palestine Exploration Fund (July–October, 1894, January, 1895), contain the reports by Mr. Bliss on his excavations at Jerusalem, to which reference has already been made in the JOURNAL. In the October statement his report is accompanied by a plan from the enlarged ordnance survey plan, in which the excavations are marked in red.

In his October report, Mr. Bliss makes the following summary of his work: “The present report, written sixteen weeks after my last, will, I hope, be taken as a report of progress. I have to announce the presence of a splendid line of rock, scarped for fortification for over three hundred feet. We have also followed outside this scarp a long line of actual wall (*in situ*), of fine masonry; we have traced a paved street leading to a gate in this wall, which is in all probability the Dung gate of Scripture. In my report dated June 6th, two weeks only after the excavations had been begun, I showed how we took up the work on the so-called rock scarp of Zion, beginning our digging just outside the Protestant cemetery; I described the tower built on the rock scarp, (one side of which scarp is visible under the cemetery wall running southwest), and I showed how we had traced the counter-scarp of the ditch for over one hundred feet in a northeasterly direction, following the direction of the rock scarp as previously known. I intimated that I felt doubts as to whether this ditch belonged to the outer line of the wall, as it does not follow a steep contour (such as those found lower down the hill), and leaves outside of it, to the south, a large gently sloping tract, which would naturally have been included within the town.” In pursuance of this doubt, Mr. Bliss sank a shaft and drove a tunnel which resulted in finding the desired outer scarp at a distance of forty-eight feet from the mouth of the tunnel. It was this scarp which was followed for a distance of three hundred feet by means of deep galleries. At one end the workmen came upon an aqueduct which temporarily interrupted tracing the scarp further east. Mr. Bliss argues quite fully in favor of this scarp being part of the outer fortification of ancient Jerusalem. Beside this discovery Mr. Bliss reports that of a wall which was traced for a length of about one hundred feet. The finding of a drain led to the discovery of an ancient street, and finally of a gate in the

wall. At one point, they discovered the ruins of a house of Byzantine times, which had been built over the ancient disused pavement. The workmanship of the wall is exceedingly regular and exquisitely careful. The stones have smooth faces, are dressed, with the comb-pick (without draft), and the point of jointure is so fine that sometimes it is difficult to find. The gate in this wall is identified with the Dung gate of Scripture.

Information, received by the Palestine Exploration Fund, of the work of Dr. Bliss at Jerusalem since his report printed in the October *Statement*, shows that he has found the gate near the southwest angle of the wall to which the lately uncovered paved road led. This gate stood four feet higher than the road, and the sill is *in situ*. Upon going just four feet lower, Dr. Bliss found a still older gate, which is clearly a part of the earliest wall. Thus he has opened the foundations of the times of the kings. Four large, square towers have also been uncovered near the same corner. At the same time Herr Schick reports the discovery of the gate called as early as XII century the Leper's Gate. This is the present northern wall, and seems to indicate that that wall never lay further out than it does now. This has an important bearing on the question of the sepulcher.—N. Y. *Independent*, Nov. 1, 1894 (cf., *Academy*, Nov. 3).

The Rev. Theo. F. Wright, U. S. Secretary of the Palestine Fund, gave an account of the latest discoveries at the meeting of the American Congress of Philological and Archæological Societies held in Philadelphia at the close of December.

LATIN INSCRIPTION OF TRAJAN.—Mr. James Glaisher, chairman of the executive committee of the Palestine Exploration Fund, writes as follows:—"Letters have been received from Dr. Bliss and Herr von Schick, stating that the iron-bound door of Neby Daūd, which had remained open against the wall for a number of years, having been recently blown down during a severe storm, there was disclosed on one of the stones behind it an inscription which seems not to have been before noticed. It is in Latin, and according to Dr. Bliss's report, is a votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, which takes us back to the interval between the destruction by Titus and the founding of Aelia Capitolina. It was partly covered with plaster, and may have been entirely covered when the door was last opened and shut, which may account for its being unnoticed. It is built into the modern wall about 15 feet above the ground. Roman inscriptions are very rare in Jerusalem, and this discovery is, therefore, of exceptional interest. A squeeze of the inscription is expected to arrive shortly. Up to the date of his last despatches Dr. Bliss was still tracing the line

of the old wall, which he had followed for over a thousand feet."—*Academy*, Dec. 22, 1894.

A BYZANTINE MOSAIC PAVEMENT.—In the construction of a new house on the site of the small hill north of Damascus gate, outside of Jerusalem, there was discovered, about three feet below the surface, an extremely beautiful Mosaic pavement, evidently belonging to a mortuary chapel. It is almost perfectly preserved. Near the east end there is an Armenian inscription to the effect that the place is in memory of the salvation of all those Armenians "whose names the Lord knows." The mosaic is about twenty-one feet long by thirteen feet wide, with a small apse pointing almost exactly east. Within a beautiful border springing from this vase is a vine whose branches form a symmetrical system of scroll work, extending over the whole surface. Tendrils and leaves grow at intervals, and branches of grapes hang so as to fill up the background, and the space within the scroll work is filled with numerous birds; peacocks, ducks, storks, an eagle, a parrot in a cage, cocks, etc. The mosaic is similar to that found not long ago on the Mount of Olives with an Armenian inscription (described in the *JOURNAL*), but it is also far more elaborate, being the finest work of the kind ever found in Jerusalem and unsurpassed elsewhere. It is evidently Byzantine in style. Mr. Bliss attributes it to the fifth or sixth century, although it may date a from somewhat later period. It is illustrated and described in a summary way in the October number of the Palestine Exploration Fund.

ASIA MINOR.

DISCOVERY OF CUNEIFORM INSCRIPTIONS ON HITTITE SITES.—M. Chantre has reported to the French Academy of Inscriptions upon the results of his archæological explorations in Asia Minor during the past year. The discovery of cuneiform texts in the Hittite citadel of Boghaz-Kewi, and that of the ruins of a Pelasgic city in the mound of Kara-Euyuk near Cæsarea are two facts which throw an entirely new light on the history of Asia Minor. Cuneiform texts were also found at Kara-Euyuk, some of them of the Achemenid, the others in an unknown language. The discovery of these texts in the province of Pterium adds considerable to the area of Assyro-Babylonian expansion. The discovery of a Pelasgic city opens up a new phase in the question of the so-called Mycenæan civilization, the existence of which in Asia Minor had hitherto been barely suspected. Details of M. Chantre's discoveries have not yet been published, but a large publication is at present in the press.

MR. MONRO'S EXPLORATION.—Mr. Monro wrote from Brussa on Sept. 1, 1894, "I have just returned from a fortnight's tour with Prof. Ander-

son of Sheffield and Mr. Anthony of Lincoln College, Oxford, through the country to the west of Brussa, about the great lakes and the lower valleys of the Rhyndacus, Macestus, and Tarsius. It is surprising that this district is not better known. The roads are easy, etc.

"*Apollonia*, it is true, has often been visited from the time of Le Bas onwards, but inscriptions, reliefs, and small antiquities are continually turning up, and the town is full of them. The great temple in the lake, the walls with Hadrian's architrave built into them, and the tombs in the necropolis form a group of monuments of rare interest.

"From Apollonia it is a hot, uninteresting ride along the north shore to *Ulubad* on the Rhyndacus, just below where it emerges from the west end of the lake. *Ulubad* represents *Lopadion*, important in the Byzantine wars for its bridge. Several broken-backed arches of the ancient bridge still encumber the banks a few hundred yards above the modern structure. The bridge was guarded by a Byzantine fortress on the south bank of the river, within the walls of which the older part of the village is enclosed. There are also relics of a Byzantine church. Some important inscriptions, however, seem to show that *Ulubad* is much older, indeed pre-Roman. Were it not for the possibility that they have been brought from a distance to adorn the Byzantine church, one would say that *Lopadion* is merely the later name for *Miletopolis*. At *Mihalitch*, the site commonly assigned to *Miletopolis*, we found nothing of early date.

"The country between the lakes is a vast plain, mostly under water in the wet season, and broken only by low ridges. Between *Mihalitch* and *Panderma* we saw a strange relief of three horsemen in Oriental dress galloping over two corpses. The work appears to be comparatively late, but recalls in general the types of the Lycian reliefs. We also copied a Roman milestone at *Omerkeui*, the eighth stone from *Cyzicus*. After visiting *Panderma* (*Panormus*), *Cyzicus*, and *Erdek* (*Artace*), we struck inland through *Edinjik*, and round the western side of the *Limne Aphnitis* to *Manias*. It is two or three miles to the east of the *Tarsius*, and two hours to the northwest of Old *Manias*, which lies close under the mountain of the same name. On an isolated spur of the mountain, overlooking Old *Manias*, is a remarkable cluster of ruins. The hill-top has been a strong Byzantine fortress; on the shoulder of the mountain behind is a large early Turkish tomb; and on the isthmus between the two, in the midst of a tract of loose stones, stands a ruinous mosque. Marble blocks from earlier buildings have been freely used in the construction of all three. In the tottering wall of the fort in particular there is a course of small marble columns, stuck end on into the masonry, and another course of square bases. We read two inscriptions in this wall, one of them an important

honorary decree by the demes, peoples, and individuals in Asia in alliance with the Romans. There can be little doubt that the site represents the ancient Poimanenon.

“From Manias we followed a difficult hill-road to *Balukiser*. The oldest object in the town seems to be the fine cloistered mosque; and although Hadrianutheræ must lie somewhere near, the obstructive tactics of the local authorities prevented our hearing any information about it. Leaving Balukiser, and shaking off the dust of our feet against it, we turned northeastwards by the Panderma chaussée. Soon after we began to ascend from the flat plain to the harder ground of the hills, we became aware of an ancient paved road keeping company with the chaussée, now on the right, now on the left. We followed the same route for about an hour and a half, until the ancient road plunged down the valley of the Hatab, where we afterwards found it near Omerkeui, while we climbed the Demirkapu pass, and descended again into the Macestus valley to the hospitable roof of the director of the English Borax Mine. A couple of miles below the mines, just below the point at which the chaussée joins the Macestus, here freshly emerged from a mountain gorge, there is a ruined Roman bridge. The *débris* in mid-stream was blown up about fifteen years ago by the original French lessee of the mine, who hoped to make the river navigable for the transport of the mineral. There must have been at least ten arches in the bridge. Without doubt the ancient road we have traced is the Roman road, or rather one of the Roman roads, from Cyzicus to Pergamus. It loses itself a few miles below Omerkeui, but I would suggest that one branch continued down the Hatab Dere, and rounded the eastern spur of the Manias Dagħ, passing near Poimanenon and on to the east of the lake, while another crossed the bridge and made for Ulubad.

“*Kussaba Kirmasti*, finely situated on both banks of the Rhyndacus where it breaks through a gap in a ridge, seems to be an ancient site, possibly Hiera Germe. The hill on the right bank is crowned by a mosque, in which are two fine Byzantine windows and other fragments; and we copied an inscription at another mosque on the left bank. From Kirmasti to Brussa we took the road along the south shore of the Lake of Apollonia. We found inscriptions at Akcheler and at Tachtaly.”—*Athenæum*, Sept. 15.

A second letter dated, Smyrna, Oct. 1, 1894, reports on their expedition into the hills. “The district which we have attempted to explore is almost enclosed by the Rhyndacus and the Macestus. These rivers rise close together in the neighborhood of Simav, and again approach within a few miles of one another near Kirmasti. The country between them is a maze of rugged ridges and rocky ravines, mostly

clothed with forests of pine and oak. The streams run in valleys so narrow and difficult that the roads, or rather bridle paths, can seldom follow them, but are driven up hill and down dale to the most toilsome and circuitous routes. It is not surprising that such a bit of country contains few traces of antiquity, and remains very imperfectly known. Consequently, whereas our archæological finds lie chiefly on the outskirts of our field of exploration, our discoveries in the heart of the region are mainly geographical."

Starting from Brussa, they struck the Rhyndacus a little below the ancient Hadriani. "Proceeding eastward, we inspected Delikli Tash, the interesting Phrygian tomb two hours short of Tavshanly, which has been fully described by M. Perrot. At Tavshanly, and at its older suburb Moimul, there is an extraordinary abundance of ancient sepulchral *stelæ* of one uniform type, an *ædiculum* with gable and arch over a closed door, on which are sometimes represented emblems of the occupation or profession of the deceased. The general idea of the type may well have been traditional from the days when the Delikli Tash tomb was hewn. The stones are now the favorite form of fountain in Tavshanly and Moimul. It is evident that a considerable ancient city must be placed hereabouts; but opinions may differ as to its name, and, in the absence of books, I decline to hazard a suggestion."

"From Tavshanly we took an unexplored road south-westwards to Emed, which seems to be placed rather too far to the south on Kiepert's map. Indeed, the geography of this district is altogether misrepresented. Emed lies under the brow of a ridge overlooking a long slope to the south, at the bottom of which flows a tributary of the Rhyndacus, coming down from the Shaphana Dagħ. We are able to give some support to Prof. Ramsay's conjecture that Tiberiopolis is to be sought in the neighborhood of Emed. We found there some very large columns and a great number of inscribed bases and *stelæ*. Unfortunately few of the inscriptions are legible, owing to the weathering of the soft stone. There is a plentiful hot spring below the town, which must have recommended the site for settlement. But the most striking and interesting proofs of antiquity are a jug and a bored stone, which we purchased from a laborer. They were found in a simple rock-cut grave recently opened on the west side of the town. Had I met with the jug in a European museum, I should have said without hesitation that it came from Cyprus, or possibly Caria, or the Troad. I am not aware of anything like it having been found in the heart of the interior. At Egriguz, a few miles to the west of Emed, there are a couple of inscriptions which have, perhaps, been carried thither. The mediæval castle, on a pinnacle of rock overhanging the

Iron Gate, seems to be the oldest building. At Assarlar, however, there are not only inscriptions, but traces of building, and two parallel walls of massive masonry sticking out of a hillside in a situation which suggests a temple site.

"We crossed the watershed to the Macestus valley by a long and difficult mountain track, and visited several small sites to the north and west of the Lake of Simav, but could hear of no important ruins in that direction. Accordingly we returned to the Rhyndacus basin by the easy pass traversed by the Balat road. It is in this valley that the other branch of the Sinjan Su takes its rise, and we intended to explore the river right down to Kestelek. Opposite to Sinekler, under the village of Tashkeui, there are remains of a sanctuary with dedications to Zeus Pandemus and to a hero Olympiodorus. Except at Balat, we found scarcely a trace of antiquity between this shrine and Kestelek. Kestelek has its mediæval castle (well placed on a spur which almost blocks the Rhyndacus valley) and a few inscribed reliefs. Thence we turned northwards again, and made for Kepsud, keeping the Chatalja Dagħ on our right. This was another unexplored road. It presents few difficulties, but few points of interest. Kepsud lies in a plain, separated only by a low rise from the main valley of the Macestus and the great plain of Balikesser. There are plenty of "ancient stones," and some inscriptions, one of which suggests that Hiera Germe was here, and not at Kirmasti or Kestelek.

"The Macestus valley is as easy as the Rhyndacus is difficult. One readily understands why Cicero calls Cyzicus the door of Asia. Panderma, the modern successor to Cyzicus, is the main outlet for the trade of this region. At Persi, two hours to the northwest of Bigaditch, we found a curious rock-hewn church. Standing out from a hillside, an isolated pinnacle of rock known as Kissili Kaia overlooks the village and the Macestus valley. Its upper part is completely hollowed out. At the top is a square chamber with stone benches along each side, probably a hermit's cell. Below, one enters first an ante-chapel, one side of which is occupied by a rock-cut tomb, and then the little church itself, with triumphal arch, apse, throne, and piscina, all complete. Opening on to these by three doors in the north wall are a chapel and tomb chamber, separated by a rock screen, and a third chamber at a higher level at the west end. There are benches, niches, vaults, arches, and domes cut in the solid rock, and remains of frescoes on the walls. Here and there is a rude piece of carving, apparently birds and beasts. It seems to me not unlikely that this extraordinary little church was developed out of a series of rock tombs, probably of pre-Christian date."—J. ARTHUR R. MUNRO, in *Athenæum*, Sept. 15 and Oct. 20.

ARABIC EPIGRAPHY IN ASIA MINOR.—M. Camille Huart continues to publish in the *Revue Sémitique* (Jan., Apr., July and Oct., 1894) his contributions to the Arabic epigraphy of Asia Minor, of which we summarized the first installment in a previous number.

Konya.—(1) Inscr. at the Tach-Medressê, showing that the convent was built by 'Izz-ed-din Kaï-Kaûs II in A. H. 659 = 1260-61 A. D. (2) In the wall of the Seïd Mahmûd Turbêsi, an insc. stating construction of mosque under Kaï Kobad I, in A. H. 621, by a native of Konya. (3) In the same turbê, on the door, a record of the reconstruction of the tomb in A. H. 812 = 1409-10 A. D. It is interesting to note the inscription on an enamelled brick, showing that this decorative work of the monument was due to an artist of Mosul Ahmed ben Abd Allah. "It proves that early in the xv century this kind of decoration, of Persian origin, was executed in Asia Minor by Arab workmen from the region of the Tigris."

(4) Inscription recording the completion of the mosque of Ala-ed-din under Kaï-Kobad I, after it had been begun by his brother and predecessor, Kaï-Kaûs I, as is shown in the three following inscriptions. The reign of Kaï-Kobad was the most brilliant of any of this dynasty, and was a period of great architectural activity.

Doqouz-Khânê.—Caravanserai built by Othman, father of Abd-er-Rahman, under Kaï-Khosrau I, in A. H. 606 or 607 = 1209-1210 A. D.

BITHYNIA.—INSCRIPTIONS.—In the *Mith. d. k. d. Arch. Inst. Athen.* 1894 (xix), p. 368-373, R. Foerster publishes five *Inscriptions from Bithynia*. Three are metrical epitaphs. The others short dedications to Zeus Epidemios and Zeus βάλμιος. All are of late date.

GJÖLBASCHI-TRYSA.—In the *Mittheilungen Arch. Inst. Athen.* 1894 (p. 283-289), W. Gurlitt writes of the *Heroon of Gjölbaschi-Trysa*. He discusses the reliefs partly in opposition to F. Noack (*Mith.*, 1893, p. 305 ff.) The representations are conceived of as pairs, one typical and one mythical scene; *e. g.*, a typical hunt (northern wall), and the Kalydonian hunt (southern inner wall). The conquest of the Chimaira points to the descent of the deceased from Bellerophon. The reason for the scene representing a man carrying some one in his arms is not known, but once that scene was given it was natural to select the rape of the Leukippidæ for another subject. The central part of the western wall represents a scene in the siege of Troy.

TROY.—In the *Mith. arch. Inst. Athen.* (1894, pp. 380-394), W. Doerpfeld gives a preliminary report of *The Excavations in Troy* during 1894 (pl. ix). A full report is to appear as a book. The circuit wall of citadel of the sixth or Mycænæan stratum was laid bare. The wall was very strongly built. Three gates and three towers are described,

in one of which latter was a well. The ruins of buildings in the citadel are all near the walls, as all buildings in the middle of the sixth stratum were destroyed (*cf.* Troja, 1893). The interior of the citadel rose in terraces toward the middle. Many small objects were found, but none of great importance. The earlier citadel wall of the second stratum was discovered. The remainder of the historic sanctuary of the Ilian Athena was excavated and foundations of a great stoa were found at the east of the temenos. A third Roman theatre came to light on the southern slope of the hill. Diggings outside of the akropolis proved that the plateau of the lower city of Roman times was, partly at least, inhabited in the period of the sixth stratum. No graves of this period were found.

THE REAL SITE OF TROY.—In the *Ἐφημερίς Ἀρχαιολογική*, 1894, pp. 69–100, G. Nikolaidis writes on *Ilium according to Homer*. He brings forward from the Iliad, Odyssey, and later works arguments to show that the real site of Troy is Bunarbaschi. A cut gives the relief in the Capitoline museum, representing the life of Achilles. This is used as an argument in favor of the same site. Plate 3 gives a coin of New Ilium, the silver relief from Urg Kenai (*Ἐφ. Ἀρχ.* 1891, pl. 2, 2) and the drawing in the Ambrosian Library, fol. 54, (Inghirami, *gal. Omerica*). The silver relief is explained as a fragment of the death of Hector. The women on the walls are Hekuba, Andromache, and their relatives. The archers and slingers are the light-armed forces of the Greeks.

ASIATIC RUSSIA.

BAKHCHISARAI.—RESTORATION OF THE ANCIENT PALACE OF THE KHANS OF THE CRIMEA.—All archæologists will receive with pleasure the news that the government has granted 36,000 rubles for the purpose of restoring to somewhat of its former beauty the ancient Khan-Sarai, or palace of the Khans of the Crimea, at Bakhchisarai. The work of restoration is to be carried on under the direction of the Academician Kotoff, who is to restore it to the same appearance as when it was previously restored by Prince Potemkin for the reception of Catherine the Great in 1787. This ancient palace is reported to have been erected in the thirteenth century, and some portions belong to the eleventh century. The second court, which is called the new building, is entered by an iron gate, on which is the inscription stating it to have been erected by Menghi Ghirey Khan, who conquered the Crimea in 1480. In addition to the interesting suite of apartments contained in this court, are two fountains, one of which has been rendered historical by the famous Russian poet Pushkin, and the

inscription on it states that it was erected in 1756 by Khan Krim Ghirei in honor of Diliarah Bikeh, his beautiful Georgian wife, whom he could never induce to change her religion as a Christian to join that of the Mussulman.

Adjoining the Khan-Sarai is a large building containing the monuments of nearly all the Khans since 1654, and many tombs of the eleventh and twelfth centuries, as well as the tomb of Devlet Ghirey, belonging to the year 955. When I visited this old palace and passed two nights therein, two years ago, I was able, through the courtesy of the authorities, to examine all the interesting relics contained in this place, and although the original Tartar silk and satin hangings to the Khan's council-hall and private apartments were somewhat faded, yet the excellent manner in which everything has been kept, leaves the palace in almost its original condition, as when it was inhabited by the mighty Tartar Khans in bygone ages, notwithstanding that during the Crimean war it was used as a hospital, and that nearly 50,000 Russians were carried out of the building to find a resting-place forever within a few minutes' walk of its historical walls.—Odessa Correspondence, London *Standard*, in N. Y. *Evening Post*, March 30.

TURKEY.

CONSTANTINOPLE.—COLLECTIONS.—Photographs have been produced at Constantinople of the large collection of Seljuk, Turkoman and Ottoman coins in the Imperial Museum there, and an album has been presented to the Sultan, together with a special catalogue of the antiquities in the Museum. In consequence of this a further grant of 150*l.* has been made to print a catalogue of the general antiquities, and one of the numismatic collections. There has been brought to the Museum the head of a statue, supposed to be of a Jupiter, from the excavations going on at Hissarlik.—*Athenæum*, July 28.

Exploration.—Turkey will soon be a closed country to the archæological amateur. At Kutahiyeh, in Asia Minor, the authorities have seized, on the premises of a foreigner, a carved marble slab he had purchased from a native. This has been sent to the Museum at Constantinople. At Voorla, on the Gulf of Smyrna, some sarcophagi have been found and dispatched to the Museum, after being examined by Mr. Humann, the archæologist. The Turkish Press is taking an interest in such matters.—*Athenæum*, May 12.

Earthquake.—According to an official account of damage done by the earthquake, the great monuments have escaped: Santa Sofia, Nouri Osmanieh, Sultan Selim, Shahzadé, Laleli, and Sultan Ahmed.

They are declared not to have sustained any appreciable damage. The *Levant Herald* announces that the cupola of the Mosque of Santa Irene has been cracked in several places. Many old mosques and minarets are known to have fallen, and it cannot fail to be the case that many monuments of antiquity have been lost; and this not only at Constantinople, but throughout a large part of Asia Minor and Rumelia. —*Athenæum*, Aug. 4.

KYPROS.

FUNERARY SPHINX.—The stone sphinx discovered in 1886 by Ohnefalsch-Richter at Marion-Arsinoë, and now in the Museum of the Louvre, is of especial interest, as proving without a doubt the funerary use of the sphinx in Greek sculpture. It is known that the sphinx, as a funerary symbol, is of Oriental, and more precisely, of Egyptian origin. For the Assyrians, the sphinx was more particularly decorative. The Greeks borrowed from Assyria the type of the sphinx, and from Egypt its symbolic funerary significance. But before the discovery of the sphinx of Kypros the sphinx of Spata was the only Greek sculpture of this type whose funerary character could, with probability, be established. Its upper part is not finished, a fact which indicates that it was placed at a certain height. The back is also unfinished, so that it is clear that it could be seen only in front, and finally it was found in a necropolis with other decorative marbles certainly belonging to tombs. It must, therefore, have been placed at the entrance of a tomb, erected upon a column or base.

The sphinx of Kypros is even more certainly sepulchral. It was found in the necropolis of Marion in the midst of an avenue of tombs and near the entrance to one of them. On the same spot a second sphinx of same style and dimensions, but in poor preservation, was found. It seems evident that these two sphinxes were placed in front of the entrance of the tomb. Their style is that of the middle of the VI century, and the tomb itself, judging from the objects it contained, certainly dates from this period. The sphinx of the Louvre is extremely interesting also as a work of art. Although the head is certainly archaic in its character, it shows that the artist had gotten rid of some of the conventions which had trammelled the art of the VI century. He has diminished the obliquity of the eyes and given up the archaic smile. It is evidently a work of the great Ionian school of Asia Minor, whose influence was so universal during the VI century. —*Bull. corr. hell.*, August-October, 1894.

GOTHIC MONUMENTS.—Announcement has been made that the Louis Boissonet prize for architects and engineers will be given in the

year 1895 for the purpose of studying Gothic architecture in the Island of Kypros. A special study must be made of the monastery at Delapais, between Nicosia and Kerynia. This study involves that of the church, cloisters and rooms of the monastery, to be treated both from an historical and technical point of view. The wish is expressed that the Gothic churches in the neighboring towns Nicosia and Famagusta should also be studied. The stipulations of the prize call for drawings of the ground-plan, elevations, sections and important details. A monograph upon this subject must be prepared by April 1, 1896.—*Kunst Chronik*, Feb. 7, 1895.

KRETE.

PROFESSOR HALBHERR'S EXPLORATIONS.—After remaining on the island of Krete for an entire year, conducting explorations on behalf of the Archæological Institute of America, Professor Halbherr returned in the late autumn to Rome and is at present busy putting his results into shape for publication in this JOURNAL and afterwards in book form. The latest and perhaps the most important of his investigations—the excavation of the Byzantine structure of Gortyna—was not mentioned in the report printed in the last issue of the JOURNAL. Here were found the most important inscriptions of the season's work.

KRETAN HIEROGLYPHICS.—Under the title "Primitive Pictographs and a Pre-Phœnician Script from Krete and the Peloponnese", Mr. Evans writes an article of more than one hundred pages in the *Journal of Hellenic Studies*, vol. xiv, part 2, 1894. Having been led by the marks upon Mycenæan vase-handles to inquire into this subject, as has already been told in this JOURNAL (IX, p. 477), Mr. Evans made a journey to Krete where he obtained a large mass of material from inscribed vases and engraved gems, which enabled him to gather together a long series of pictographs and of linear signs apparently derived from them. Of pictographs, he found some eighty-two in number: of these six are derived from the human body; seventeen from arms, implements and instruments; eight from parts of houses and household utensils; three from marine subjects; seventeen from animals and birds; eight from vegetable forms; six from heavenly bodies and their derivatives; one is a geographical or topographical sign; four are geometrical figures and twelve uncertain symbols. Very many of these pictographs are found to resemble Egyptian hieroglyphics; on the other hand almost as many resemble Hittite forms. Considering that the choice of comparison is in the case of the Egyptian hieroglyphics very much larger than that of the Hittite, he infers a closer affinity to the Asianic side. This relationship is, at

most, of a collateral nature, since most of the usual Hittite symbols are conspicuous by their absence. Comparisons drawn with Kypriote symbols suggest that several systems had grown up out of still more primitive pictographic elements. Some evidence as to the chronology of these Kretan gems is afforded by the points of comparison that they offer with Mycenæan forms. From a gem found at Goulàs, Mr. Evans constructs a possible Mycenæan ceiling-decoration not unlike the sculptured ceiling at Orchomenos. Further comparisons drawn between early Kretan seal-stones and Egyptian scarabs of the twelfth dynasty, lead him to assume a Kretan period of earlier date than that usually assumed for the Mycenæan. Out of this pictographic series of symbols a linear and quasi-alphabetic system seems to have arisen. Such Kretan forms are identical in many cases with Ægean signs found in Egypt and with some Kypriote characters. The analogies found with the hieroglyphic systems of the Orient lead him to believe that he has discovered in these symbols the manner of writing of the Eteo-Kretans, recognized by the Greeks as the original inhabitants of Krete. This aboriginal race he believes extended from the eastern to the western end of the island. About 900 B. C., to judge from the bronzes of the cave of Zeus, there was a strong Assyrianizing influence, due no doubt to Phœnician contact: what is known elsewhere as the archaic period of Greek art, is here conspicuous by its absence. To the Phœnicians belongs the credit of having finally perfected this system and reduced it to a purely alphabetic shape. Their acquaintance with the various forms of Egyptian writing no doubt assisted them in this final development. Thus it happened that it was from an outside source that the Greeks received their alphabet at a later date. But the evidence now accumulated from Kretan sources seems at least to warrant the suspicion that the earlier pictographs out of which the Phœnician system was finally evolved were largely shared by the primitive inhabitants of Greece itself. So far indeed as the evidence at our disposal goes, the original centre of this system of writing should be sought nearer Krete than Southern Syria.

The Kretan seal-stones also throw a new and welcome light on the early culture of the Hellenic world. The implements and instruments of the early Kretans are here before us; the elements are present from which we can reconstruct larger decorative designs; here also are portrayed the ships they sailed in; the primitive lyres to which they sang; their domestic animals; the game they hunted; the duodecimal numeration that they employed. We see before us the prototypes of more than one of the characteristic forms of Mycenæan times and abundant proofs of a close contact with the Egypt of the twelfth dynasty.

In a paper read before the British Association and reported in the *London Times*, Mr. Evans gave reasons, based on his recent archaeological discoveries in Eastern Krete, for believing—what had long been suspected on historic and linguistic grounds—that the Philistines, who, according to unanimous Hebrew tradition, came from the Mediterranean islands, and who were often actually called Krethi in the Bible, in fact represented this old indigenous Kretan stock. In Egyptian monuments these people, who came from the ‘islands of the sea,’ were seen bearing tributary vases of forms which recurred on a whole series of engraved gems seen or collected by Mr. Evans in Eastern and Central Krete. Their dress, their peaked shoes, their long hair falling under their arms, all reappeared on Kretan designs representing the inhabitants of the island in Mycenæan times. In view of these facts, Mr. Evans asked whether certain remarkable parallels observable between some of the Kretan pictographs and the earliest forms of Phœnician letters might not best explain themselves by this early Kretan colonisation of the Syrian coasts.

DR. TARAMELLI'S INVESTIGATIONS.—Dr. Taramelli, of the Archæological School of Rome, went to Krete last summer for the purpose of studying the prehistoric antiquities of the island. He also wished to prepare for publication an account of the chief antiquities possessed by the various collections of the place. Dr. Taramelli assisted Professor Halbherr in his investigations and will contribute some papers to the series to be published in this JOURNAL. [The sad accident which put an end to Dr. Taramelli's studies in Krete is referred to in the report on Dr. Halbherr's work in a late issue.]

DR. MARIANI'S INVESTIGATIONS.—Dr. Mariani, of the same school, has published his report on the ancient city discovered by him near Candia, which he thinks may be identified with Apollonia, and with the primitive site (afterwards changed) of Tylissos. He is preparing for publication a memoir on various Cretan antiquities, some of which are hitherto undescribed objects in the museum of the Greek Syllogos.

Aside from his early discoveries, Dr. Mariani tells of the main results of his investigations in the following letter:

“While on the mission with which I was lately entrusted by the Archæological School of Rome, I was able to carry on researches in several districts of Krete, especially in the neighborhood of Canea and Rettimo and in the eastern portion of the island. My object was chiefly to study some of the more vexed topographical questions of the country, and to explore the more important centres of its pre-Hellenic culture. I reaped an abundant harvest of materials for forming a judgment on these points.

“I began by examining the remains of the pre-Hellenic necropolis of

KYDONIA, and was able to ascertain that, contrary to the opinion of Admiral Spratt, the site of the ancient city has been occupied uninterruptedly, and must be identified with that of the present town of Canea. Among the classical monuments here is a female statue of Doric style, which has hitherto passed unnoticed. By its characteristics it is connected with the cycle of works of art represented by the pediments of Olympia. A visit to APTERA enabled me to make a plan of the fine walls of the ancient city, while a tour in the district of Rettimo gave me a good idea of the plan upon which the cities of the interior were built.

"Of the discovery of a Mycenaean city at MARATHOKEPHALA, in the vicinity of Candia, I have already treated in a paper printed in the *Transactions* of the Royal Academy dei Lincei. In this neighbourhood I was able to determine the site of the two ancient harbours of Knossos: namely, MATION and HERAKLION, the former of which occupied the ground where Candia afterwards arose, while the latter must be identified with Amnissos. I next addressed myself to the identification of the sites of the Homeric LYKASTOS and of ARKADIA; and I succeeded in establishing the truth of Bursian's assertion, that the former was near the modern village of Kanli Kastelli. Some imposing archaic fortifications are to be seen under the Byzantine walls of the fortress which occupied the hill. Admiral Spratt placed Lykastos on the hill of Astritzi, some miles to the east; but the ruins there seem too insignificant, and also of a later period. As for Arkadia, it is situated exactly where Spratt placed it: namely, on the heights of Ascekephala, or, as they are by some called, Kastriotes; and its ruins extend, as I was the first to ascertain, as far as the summit of the neighbouring hill of Tshifoot Kastelli, now occupied by the remains of a fortress of later date.

"After examining the cities of the interior, I betook myself to the eastern districts. In travelling to Goolas I stopped at a hitherto unexplored locality called ANAVLOCHOS, where I found unmistakable traces of a very ancient settlement, the importance of which in Mycenaean times could not have been much inferior to that of the famous city to which I was directing my steps. An examination of the ruins of GOOLAS, the most remarkable of the prehistoric cities of Krete, taught me to distinguish several peculiarities in the architecture employed in the island at this early period for public and private buildings. The city occupied a crater-like hollow between two mountainous crests, each of which formed an akropolis extending up the western slope. In one akropolis are to be seen the ruins of a circular tower, while the chief building of the other is an oblong temple of peculiar construction, of which I intend to publish a plan made by

Dr. Taramelli, my successor in Kretan exploration: The heights of Goolas slope down towards the sea in the direction of the modern harbor of Haghios Nikolaos, the centre of the trade of the district of Mirabello at the present day. Here, in ancient times, was the city of *LATOS pros Kamara*. My investigations brought to light some important Greek inscriptions, of which one of the chief is the dedication of a shrine of Aphrodite, while another gives the name of a new Kretan tribe, that of the Anaischeis. Others, which are sepulchral, have made us acquainted with the site of the Hellenic and Roman necropolis of Kamara.

But the most important results of my campaign were obtained in the distant and isolated region of the Eteocretans. This forms the extreme eastern portion of Krete: it is a very mountainous region, separated from the rest of the island by an imposing range of lofty peaks, which seems to block all access to the isthmus of Hierapytna. Its chief modern centre is the harbor of SITIA, which gives its name to the whole district. A city of the same name existed in ancient times; and the first mention of it which has been found occurs in a remarkable inscription, which I had the good fortune to discover and copy in a house in the village of Piskokephalo. It comes from the ruins of Praesos, and contains a long treaty concluded in the Macedonian period between the Præsians and the citizens of Sitae and Stelae, concerning the fisheries and the trade in the purple *murex* on the coast of this part of the island. This document enables us to give credence to a passage of Stephanus of Byzantium, relating to the city of Stelae, placed between Praisos and Rethymna, which some have wished to correct by changing the two last names into Priansos and Rhytion, cities belonging to another and distant region.

The most populous part of the Eteocretan region was that of the so-called *pharangia*, in a very wild district near the sea. The Eteocretans had settled in very early times in the midst of these inaccessible ravines. Spreading from Praisos, their capital, they founded hamlets and fortifications on all the most commanding points. Sitia, the harbor of Praisos, was protected by three fortresses, Trapezous, Frankachora and Leopetra. Between Praisos and the eastern coast may be observed an almost uninterrupted series of ancient remains, which had not hitherto been examined: Sitanos, a small town with a sanctuary; Tsikalaria, an outpost; and Zakro, a considerable city connected, by means of two other fortresses situated in a narrow valley, with Kato Zakro on the coast. This latter has been described by Admiral Spratt. In the ruins called Aspra Kharakia, near Zakro, I am inclined to recognize a large temple with out-buildings, perhaps *thesauroi*. These remains exhibit none of the characteristics of an Eteocretan town, nor

any signs of defensive works, but resemble the ruins of Malia or Azy-mo, in the district of Mirabello, which were, I think, correctly considered by Spratt as belonging to a temple of Britomartis. As the temple of Zeus Dictaios was, according to the testimony of the Toplu-Monastiri Inscription, on the confines of Itanos and Praisos, I am inclined to regard the buildings at Aspra Kharakia as part of this celebrated temple.

Of special importance are the objects of Eteocretan art, which I collected on my journeys in this district. They consist, for the most part, of very rude terracotta *figurini*, having, on the one hand, some characteristics of Mycenæan art, while on the other they are connected with Asiatic art, and with Hittite art in particular. This fact, together with historical and philological reasons, and also the peculiar forms of the ancient local names, has led me to the following ethnological conclusions with regard to the primitive inhabitants of Crete. The Cydonians, Eteocretans, and perhaps the Pelasgians, are three branches of an original pre-Hellenic race from Asia Minor, belonging to a group of pre-Aryan and pre-Semitic peoples: namely, those Ægeo-Asians, who were, as I believe, the depositaries of the so-called Mycenæan culture. They are the same peoples who appear in the history and monuments of Egypt under the various names of Pelesthā, Tursha, Kheta, Kephā, &c. Hence I am of opinion that the historico-biblical questions of the identification of Kaphtor with Krete, and of the Philistines as being originally of this island, ought not to be hastily abandoned, in spite of the opposition of the predominant school, which holds that the Mycenæan culture was an Aryan and Hellenic product.

In the public collections already made in Candia, Rettimo, and Hierapetros by means of the local Syllogoi, to which Greek societies we owe the preservation of many monuments of ancient art, I found materials of considerable importance, which I am now preparing for publication. Of these the principal is a collection of fragments of native pottery, which, while resembling the Mycenæan type, approaches much nearer the Thera period. These were found in a votive grotto on the southern slopes of Mount Ida, above the village of Kamares, where Dr. Taramelli afterwards made excavations and found further examples.—LUCIO MARIANI, in *Academy*, March 2.

PHAISTOS.—In the *Mittheil. Inst. Athen.* (1894, p. 290–293) K. Wernicke discusses once more *the Rhea-epigrams from Phaistos*. The oracular verses mean that the great mother prophesies only to those who have children, and only concerning the children. This explanation relieves grammatical and other difficulties.

EUROPE.

GREECE.

ARCHAIC FUNERARY STELE FROM SYMI.—Among the recent additions to the museum at Constantinople is an archaic funerary stele, which originally existed at Symi, and was photographed there in 1889 by members of the French School. Although broken in the middle and slightly damaged in the upper part, the monument is complete. The stele is slightly pyramidal in shape, like the Attic monuments of the same style. It is a marble block devoid of ornament, upon which is given the outline of a figure in profile standing upon a base upon which is carved a boar. There is no inscription and there are no remains of painting, a fact that is not surprising in view of the poor condition of the surface. The attitude of the figure is like that on the Attic steles. The figure is that of a young man, standing in profile, walking to the right; he is beardless and wears nothing on his head; with his left hand he leans on his lance; his drapery is very simple, and apparently consists of a mantle draping his chest and falling to his knee in folds, that are held by the right hand; the legs and feet are nude. The boar is often represented upon monuments of Ionian origin, on coins of Lykia, sarcophagi of Klazomenai, Ionian vases, Xanthos sculptures, etc. The technical process is interesting in its simplicity, which recalls the process of Boutades, who is fabled to have filled with clay an outline projected upon a wall. Here the sculptor drew upon the marble in a long sinuous line the profile of the figure, hollowed out the stone around it, and thus produced a flat image without modelling—a shadow as it were upon the marble. Not daring to carry very far his work, he indicated the details of the drapery merely by lines. The face is still without expression, the nose prominent and angular; the eye similar in its oblong shape to the crude essays of the first vase painters. The analogy of this sculpture with the earliest carved columns of the temple of Artemis at Ephesos, is sufficient to prove its Ionian origin. This stele is about contemporary with the column decorated by Croesus between 560–546; it marks the point of departure of an evolution of funerary sculpture which ends in the stele of Alxenor. During the forty or fifty years which separate these two works, we can place all the primitive steles of Greece proper, attaching them all to the Ionian school. Ionian influence seems to have reigned without exception from Attica to Akarnania, from Aktium to the borders of the Archipelago, and this is but a confirmation of the activity which made the Persians call Ionian artists to Persepolis.—*Bull. Corr. Hell.*, 1894, August–October.

PORTRAIT BUST OF KING MITHRADATES VI.—In the *Jahrbuch Arch. Inst.*, ix (1894), pp. 245–248 (pl. 8, cut), F. Winter publishes a marble head in the Louvre, which he shows is a portrait of Mithradates VI, Eupator, or the Great, King of Pontus, the famous adversary of the Romans. The head wears a lion's mask as a helmet. The expression of the face is energetic, but not noble. The identification is made possible by coins of Mithradates. This bust has been exhibited in the Louvre since 1870, and marked as representing a Greek king as Herakles. No further identification has been proposed until Mr. Winter was struck by the analogy between it and the profile of Mithradates the Great, as it is given on the fine coins collected by Theodore Reinach. The resemblance to one of these coins struck at Pergamon, when Mithradates was about forty-five years old, is striking; but Mithradates is known to have had himself represented in the character of Dionysos, and was not expected to be portrayed in the garb of Herakles. M. Solomon Reinach, however, notes a fact which had escaped Mr. Winter in connection with the coins of Odessos, on which Mithradates is represented as Herakles. In the year 73 B. c., Marcus Lucullus, brother of the conqueror of Mithradates, being Prætor in Macedonia, took and pillaged a number of Greek cities on the coast of the Black Sea, and among them was Odessos. At the time of his triumph in Rome in 71 B. c., he exhibited a colossal statue of Apollon, which he had captured at Apollonia, and it may be conjectured that he brought from Odessos a statue of Mithradates as Herakles, the head of which is now in the Louvre.—*Chronique*, No. 8, 1895.

APHRODITE PSELILOUMENE.—W. Klein publishes a bronze statuette in Kassel, which he regards as a copy of the *Pseliούμενη of Praxiteles*. The nude Aphrodite stands with her weight on her left foot. Her hair is gathered in a braid behind and crowned with a stephane. She is using both hands to fasten a chain (not represented) about her neck.—*Jahrbuch Arch. Inst.*, ix (1894), pp. 248–50, pl. 9.

GROUP OF WRESTLERS.—W. Amelung shows that the head of the Niobid, Dütschke 253, does not belong to the group of wrestlers in Florence, as Gräf (*Jahrb.*, ix, p. 119 sqq.) thought. The heads of the wrestlers and of the Niobid are all replicas of one original. The wrestlers belong to a time after Lysippos, but before the rise of the Pergamene school.—*Archäol. Anzeiger* of the *Jahrbuch Arch. Inst.*, 1894, p. 192.

THE HERA OF GIRGENTI MODERN.—In the *Archæologischer Anzeiger*, 1894, pp. 193 sq., A. Fürtwangler publishes a photograph of the "Hera from Girgenti," inscribed, "Testa di Giunone. Scultura moderna. Roma." As the photograph with the inscription was bought

by P. Arndt before 1890 (probably 1888), and the photographer probably had no knowledge of Fürtwangler's remarks in the *Arch. Zeitung*, 1885, it seems likely that he knew something of the modern origin of the head.

THE SIDON SARCOPHAGI AND THEIR HISTORIC CONNECTIONS.—F. Studniczka writes, in the *Jahrbuch, On the Foundations of the Historical Interpretation of the Sidonian Sarcophagi*. The eighteen sarcophagi discovered in 1887 fall into two classes, anthropoid sarcophagi and Greek sarcophagi with gables. Each of these classes falls into two subdivisions. The earliest sarcophagi are those imported from Egypt, ascribed by Studniczka to the VI century B. C., then the Greek anthropoid sarcophagi of the first half of the V century, next Greek sarcophagi with gables, but retaining the anthropoid shape of the interior. To this division the "satrap sarcophagus" belongs. The fourth subdivision retains no trace of the anthropoid shape. The "Lycian" sarcophagus dates from about 400 B. C., the sarcophagus of the mourners from about the middle of the IV century, the Alexander sarcophagus from near the end of that century. The sarcophagi were placed in the chamber where they were found in the order of their manufacture, and there is no reason for assuming that they were originally intended for other than Sidonian owners. The position of the chambers, close behind and under the tomb of Tabnit, and the diadem of the corpse in one sarcophagus (No. 17) shows that the sarcophagi belonged to members of the royal family of Sidon. The sarcophagi belong to five generations. The form of the sarcophagus of the mourners is derived from the canopy used in prothesis. The mourners represent the wives of the deceased. Several kings of Sidon are known. The Tetranmestos in Xerxes' army may be the head of the first generation here represented (sarcophagus No. 3). The Sidonian ruler who joined the fleet under Konon before the battle of Knidos in 396, may have laid in the Lycian sarcophagus; the sarcophagus of the mourners may have belonged to Straton I., and the Alexander sarcophagus is allotted to Abdalonymos, who was set upon the throne by Alexander after the battle of Issos, B. C. 332. He owed this elevation to Hephaistion, whose likeness appears in one of the reliefs. Besides the battle of Issos, the reliefs show hunting exploits of Abdalonymos and his warlike deeds after the death of Alexander. —*Jahrbuch. Arch. Inst.*, IX (1894), pp. 204–244, w. plate and 13 cuts.

APOLLON AGYIEUS BY MYS.—In the *Mith. Arch. Inst. Athen.* (1894, pp. 340–345), J. Six writes of the *The Agyieus of Mys* (seven figures). A conical stone in Corfu (Brugemann, *Indogermanische Forschungen*, 1893, pl. 1, pp. 87–89) bears the archaic inscription Μῦς με ἡγόρατο.

The stone is explained as a rude idol of Apollon Agyieus, and is compared with two similar stones in Pompeii.

SIGNATURES OF THE SCULPTOR EUTYCHIDES.—When Loewy published his inscriptions of artists the signatures of Eutychides numbered six. Since that time the excavations of Homølle and Fougères have brought several others to light: 1. The dedication in honor of Theodora, daughter of Krateos of Teos, published in the *Bull. Corr. Hell.*, 1888, p. 260. 2. The fragments of a base of a statue found in 1885 with the inscription: . . . *vos καὶ Σαρ[απίων . . . 'Αθη]ναῖοι Δωσίθε[ον . . . Μα | ρ]αθώνιον 'Απόλ[λωνι, 'Αρτέμυδι] Δητοῖ.*

Εὐτ]υχίδης . . . ἐποί[ει].

3. Two fragments of a circular base in white marble:

'Απόλλωνι 'Αρ]τέμυδι Δητοῖ Δῆτυχίδη ἐποίει.

The period at which the artist lived can be more clearly determined by these inscriptions than has hitherto been done. The date of two of these works is indicated by the priesthood of Dionysios Spheltios, 119–8, and by the magistracy of Aristion in 98–7. Another is dated by the name of an archon, probably of one dating from 105–4.

It will thus be seen that Eutychides is the immediate contemporary of Hephaistion. As we find the artists Boethos and Theodosios, Dionysodoros, Moschion, Adamas, Demostratos, and finally the very fruitful Agasias, all working at the same time, some idea may be gained of the wealth of Delos and the intensity of artistic production in this island at the close of the II century.—*Bull. Corr. Hell.*, August to October, 1894.

THE ERIPHYLE BY POLYGNOTOS.—In the *Mith. Arch. Inst. Athen.*, 1894, pp. 335–339, J. Six discusses the *Eriphyle of Polygnotos* (cut). A bronze statuette in Athens (χαλκᾶ 400, pub. in Dumont, *Céramiques de la Grèce propre* II, pl. 35, p. 249) compared with Pausanias x, 29, 7, shows how Eriphyle was represented with her hand under her garment. Paus. x, 30, 6, describes Orpheus as touching some twigs. This is brought into connection with the golden bough, Verg. *Aen.*, VI, 407, which is *longo post tempore visum*, because Orpheus first took it to the lower world.

CHORICIUS OF GAZA AND GREEK SCULPTURES.—In the *Jahrbuch Arch. Inst.* (vol. ix, pp. 167–190), R. Förster publishes with introduction and critical apparatus the Greek text of *The Praxiteles of Choricus of Gaza*. In this rhetorical composition the author supposes that in Sparta at some time all the girls were ill-favored. The oracle declares that this sad state of things will cease if Aphrodite be appeased by a statue. Praxiteles receives an order for the statue, but makes it a likeness of Phryne. The Spartans hesitate about accepting it, and in an assembly a speech is delivered against it. The speech is inter-

esting as a specimen of late rhetoric, and as showing the interest in art which existed at Gaza. Incidentally the statue of Zeus is mentioned as existing at the time of the writer. Several other famous works of art are mentioned, and some interesting examples occur of art criticism about A. D. 500.

ENGRAVED GEMS WITH ARTISTS' NAMES.—In an article in the *Revue Archéologique* (Nov.–Dec., 1894), M. Reinach studies an important class of ancient cut gems, those which bear the names of artists. He calls attention to the fact that this study has been much neglected even since the learned articles by Furtwängler in the *Jahrbuch* for 1888 and 1889. Reinach, through the study of documents unknown to Furtwängler, is able to add to and to rectify the history of a number of these famous gems and to reestablish in a number of cases their reputation for authenticity. He shows that the cameo signed by Athenion belonged to the Orsini collection as early as the xv century; that the intaglio of Apollonios belonged to the same collection, after being in the hands of a collector named Tigrini; to the same collection belong the youthful Herakles cut by Gnaios, and the cornelian (head of Augustus), as well as the amethyst by Dioskorides, carved with a head which Reinach insists against Furtwängler in regarding as a probable portrait of Mæcenas. The difficulty in regard to the cameo of Epitynchainos is cleared up. The authenticity of the artists' names on the gems signed by Mykonos and Pharnakes, also from the Orsini collection, is affirmed. The famous intaglio signed Polykleitos, and representing Diomedes with the Palladium, the authenticity of which has been disputed by Brunn, Koehler, and Babelon, is shown by texts to be good beyond a doubt, and to have been very famous in the xv century. M. Reinach gives details in regard to the gem signed by Onesimos, showing that this is the only case in which a forger has made a complete confession. The forger in this case was a well-known antiquarian named Dubois, and the affair made quite a stir among rival archæologists.

MUMMY MASKS AND BUSTS.—In the *Archæologischer Anzeiger*, 1894, pp. 178–179 (2 cuts), K. Masner writes of *Mummy-masks and -busts from Upper Egypt*, his remarks being based on a collection of fifty such masks and busts brought by Mr. Theodor Graf from Egypt to Vienna. The earliest of these masks resemble their Egyptian prototypes, though the faces are neither Egyptian nor Greek in type. The second group becomes more and more Greek and takes on more characteristics of portraiture. In the third group the masks become busts, the head being raised and bent forward. At the same time the faces become more evidently portraits.

BURLESQUE VASE PAINTING.—In the *Mith. Arch. Athen.* (1894, pp. 346–350), A. Koerte publishes (cut) *A Boiotian Vase with Burlesque Representation*. It is in the collection of the Greek Archæological Society at Athens, No. 5815. It is a Krater with (yellowish) red figures. In the middle of the front is a large mortar. At each side is a man holding with one hand his pestle over the mortar. Both men have turned their backs to the mortar, and each is busy scaring off a large goose with his other hand. The men wear masks and wreaths, padded tunics making them look fat, and one wears a phallos. The costume is like that of the Phlyakes of Lower Italy and the terracottas of early Attic comedians. The painter is strongly influenced by Attic art. Other Boiotian vases from Kabirion show no such influence, but represent local sprites masquerading as gods and heroes. These sprites belong to the circle of Dionysos. The vase here published shows how such servants of Dionysos appeared on the Boiotian stage.

THE KYPRIA AND THE TROJAN WAR.—In the *Jahrbuch* (1894, pp. 251–254, two cuts), W. Klein discusses *The Introductory Scene of the Kypria* and the vases *Wiener Vorlegeblätter*, A. 9, E. 11, A. 11, 1, and A. 10, 2. The Trojan war is regarded as the mythical prototype of the Persian war. Athena appears as the patroness of Hellas, Aphrodite as that of Asia.

ARCHÆOLOGICAL SOCIETY IN BERLIN.—In the *Archæologischer Anzeiger* (1894, pp. 180–188) is a report of the July meeting of the Archæological Society in Berlin. E. v. Stern spoke of *Excavations and Discoveries in the Greek Colonies of the Black Sea*, with special reference to early Attic vases. Curtius spoke of the *Central Group of the Frieze of the Parthenon*, explaining the cloth held by the priest as a carpet to be spread for the gods. Pomtow spoke of the *Latest Excavations at Delphi*. Hübner spoke of a *Roman Bell from Tarraco*, with inscription. Adler explained a water-color view of Olympia, and Erman spoke of the danger threatening the temple at Philæ.

ARGOS.—**EXCAVATIONS AT THE ARGIVE HERAION.**—Dr. Waldstein arrived in Athens in March and began at once the excavations of the American School at the Argive Heraion. Sufficient funds have been secured this year to conduct the excavations on a large scale, and it is expected that they will be brought to a final close at the end of the season.

Dr. Waldstein wrote from Argos on March 28 the following note, published in the *N. Y. Nation* of April 25: "As I write I sit on the walls of the second temple of Hera (of the fifth century B. C.), while the men are massed on the slope below, to the south, where last year we found the first indications of a large building between twenty and

thirty feet beneath the foundation walls of the second temple. As we wish to lose no time this year, Mr. J. C. Hoppin (Harvard, '93), together with our architect, Mr. E. L. Tilton, of New York city, and Mr. T. H. Heermance (Yale, '93), began excavating a week ago, and carried on the work very successfully before my arrival here. The building below the south slope of the second temple promises to be one of the finest of the eleven buildings we have already discovered on this most favorable site. Of the north wall, which is of the best Greek masonry, four courses are standing. We have already followed it up for more than a hundred feet, and have not yet come to the end. The pillar bases in the center are all *in situ*. On one of these last year a drum of the column was still standing, and we have since discovered two others. Here Mr. Hoppin found some well-preserved large fragments of the metopes from the second temple, together with two heads in excellent preservation, one of which (a warrior with a helmet) fits the neck of a fragment of a metope with the greater part of the torso. If our good fortune continues, we shall be able to present fine specimens of metopes of this temple, which is second only to the Parthenon in artistic importance. The grant of the Archæological Institute and (above all) the liberality of Mrs. J. W. Clark, of Pomfret, Conn., enables us to carry this season's work to a termination without the worries of cramped means."

ATHENS.—GERMAN EXCAVATIONS ON THE WEST SLOPE OF THE AKROPOLIS.—The German Archæological Institute commenced in the autumn a series of diggings on the west slope of the Akropolis, between the Areopagus and Pnyx.

The *Ἀτλαντίς* of New York, for Dec. 8, 1894, states that in these excavations part of a torso of Aphrodite and a headless statuette of an ephebos have been found. Both are of good workmanship.

The *Ἀτλαντίς* of Jan. 26 states that in the excavations a well was found the mouth of which was closed with a slab. On the slab was a relief representing a quadriga. There was also found a fragmentary pithos with inscription as yet not legible.

FRAGMENTS OF PARTHENON METOPES.—In the *Ἐφημερίς Ἀρχαιολογική* (1894, pp. 187-8, pl. 10, 11), K. D. Mylonas publishes *Fragments of Metopes from the south side of the Parthenon*. The fragments belong to metopes 11, 17, 21 and 23 (Michaelis), hitherto known only from Carrey's drawings. Their connection with the metopes was discovered by Prof. W. Malberg, of Dorpat, an article by whom is expected.

RELIEFS FROM THE ILISSOS.—In the *Ἐφημερίς Ἀρχαιολογική* (1894, pp. 133-140), A. N. Skias publishes five *Reliefs from the Bed of the Ilissos* (cut; pls. 7, 8). They were found near the so-called Kallirrhoe. The first represents a bearded male figure seated by an altar built of small

stones. His left hand holds a staff. His right hand held perhaps a cup or bowl. His legs, back and left shoulder are draped. At the other side of the altar stand two draped females. The fragmentary inscription is conjecturally read: $\delta \delta \epsilon \iota \nu \alpha \acute{\alpha} \nu] \epsilon \theta \eta \kappa \epsilon \nu \text{ Naí}[\varphi \Delta \acute{\alpha} \iota]$. Zeus Naïos may be identical with Zeus Meilichios. In the second relief, as in the first, the left side is occupied by a seated draped bearded male. Here his seat is a large bearded face with inscription *Acheloios*. Behind the seated figure is a standing person holding a horn of Amaltheia. Of this person little remains. The centre of the relief is occupied by Hermes wearing a tunic. In one hand he holds his wand, in the other an oinochoë, perhaps to pour into a cup held by the seated figure. At the right of the relief is Herakles clad in the lion's skin, holding his club in his left hand and some round object in his right. The seated figure is probably Zeus. This relief is of Macedonian times, and is better preserved than the first, which is ascribed to the v century B. C. The third relief is ill preserved. Five figures move toward the right; first a draped male, then a draped female (Demeter?) bearing a torch, then Athena, next Nike, and lastly a male torch-bearer. This relief formed part of a larger composition. The two remaining reliefs are on two sides of the same block. Both are badly injured. One represents two hoplites in combat, the other a reclining figure holding his right knee with his right hand. Before him are remains of an upright draped figure.

INSCRIPTIONS.—In the *Mith. d. k. d. Arch. Inst. Athen.*, 1894 (xix), pp. 401–402, L. Pollak publishes an *Inscription from Athens*, consisting of a fragmentary list of names—perhaps a list of Ephebi—of about the end of the II century after Christ.

MEETING OF THE GERMAN INSTITUTE.—The *Ἀτλαντίς* (New York) of Feb. 23 gives a brief summary of the papers read at the last preceding meeting of the German Archæological Institute at Athens. Dörpfeld spoke on the recent excavations and the Enneakrunos, Wiegand on inscriptions found near the Asklepion, Wolters on the tomb of Sophokles.

DELOS.—The latest excavations under the direction of M. Couve were concentrated upon the largest and richest of the private houses. They all dated from about the same period—the I century B. C. All of them have open courts and show that the description of the Greek houses given by the Vitruvius is not as fantastic as has been supposed. The most remarkable part of these houses is their internal decoration. Beside some charming decorative painting on stucco, there have been found capitals formed of two coupled lion-heads and two bull's-heads; an archaistic relief with a procession of divinities; mutilated heads, showing the influence of sculptors of the IV

century; Roman heads in much better preservation; and finally, the finest piece is a replica of the Diadumenos of Polykleitos, in admirable preservation, much finer than that of Vaison.—*Revue Arch.*, Nov.–Dec., 1894.

ANTIQUITIES TAKEN TO ATHENS.—The Ἀτλαντὶς (New York) for Dec. 8, 1894, mentions a wall painting from Delos now in the Central Museum at Athens. The painting is very well preserved. With the painting there were brought to Athens some small female heads or masks intended for wall ornaments and some small bases for the same purpose, the latter being used for the support of statuettes. All these objects are of Roman times.

DELPHI.—A NEW OFFICIAL GRANT.—The French Minister of Public Instruction, M. Poincaré, proposed to the Commission of the Budget, in February, a new credit for the excavations of Delphi on the Budget of 1895. The commission granted the sum of 150,000 francs.—*Chronique*, 1895, No. 6.

INSCRIPTIONS.—The relations of the sovereigns of Pergamon, Syria and Egypt to the sanctuary of Delphi are illustrated by a number of inscriptions discovered by the French during their excavations, and published in the August to the October number of the *Bulletin de Correspondance Hellénique* by M. Couve. These inscriptions show the homage still rendered by the kings and their subjects to the universally recognized moral authority of the sanctuary of Delphi, and on the other hand they show the gratitude of the Delphians for these marks of respect and these benefits conferred. The first inscription is a decree of the city of Delphi regarding privileges which King Sileukos of Syria has asked of Delphi and for the temple of Aphrodite Stratonikis. The decree declares that the sanctuary of the city shall be sacred and inviolable, and at the Pythian games the Theoroi praise King Sileukos. This inscription receives its most complete and exact commentary in the text of the famous treaty between Smyrna and Magnesia, already known. Historically this document is interesting as being a further proof of the liberal policy shown by the Smyrna kings toward the cities of Asia, in the hope of opposing the barrier to Egyptian occupation. M. Couve recalls that Antiochos II, father of Sileukos, was the first benefactor of Smyrna, and that his son merely followed his example. The amicable relations between Delphi and the Syrian kings remained the same under the reign of Antiochos III, as is shown by the two inscriptions published, which is a decree of Delphi in favor of the city of Antioch. It recognizes the sacred and inviolable character of the city of Antioch and of the domain of Zeus Chrysaoreus and of Apollon. It decrees colossal bronze statues both to the people of Antioch and to King Antiochos; these to be placed in

the temple of Apollon. The obscurity of this inscription, in its historic and chronological bearings, leads to a very long commentary. The city of Antioch here mentioned was one of the many cities of this name, and appears to have been situated not far from Stratonikeia. It has left no trace in history. The base of the statue of Antiochos mentioned in the decree has been found, and upon it is inscribed the name of the sculptor of the statue.

The relations of Delphi with Egypt are illustrated by the third inscription, which mentions King Ptolemy II, Philometor. It is a decree in honor of a well-known Egyptian named Seleukos, son of Bythys, who afterwards became governor of Cyprus. The fourth inscription, which relates to Bithynia and to its King Nikomedes (91-74 B. C.), is of special interest, as it mentions detailed facts relating to the organization of the temple. It relates that King Nikomedes and Queen Laodike had favorably received two ambassadors sent from Delphi and had returned certain slaves which were demanded for the use of the sanctuary. In consequence the city of Delphi decrees to crown the king and queen, and to erect to them bronze statues in the sanctuary of Apollon. It is probable that the thirty slaves here mentioned, who filled subordinate offices in the service of the temple, had been kidnapped and carried away to Bithynia. We learn from the inscription that the slaves were ordered to perform the following services: Five to guard the sacred sheep; five for the sacred goats; four apparently for large cattle, and four for the sacred mares, while two or three were set aside for carpentry work; one as a baker; one as a cook; one as a guard of the palaestra, and four or five as domestics.

The article closes with several decrees of proxeny relating to persons, natives of the eastern basin of the Mediterranean, outside of Greece proper.

RECENT EXCAVATIONS.—At a recent meeting of the *Académie des Inscriptions*, M. Homolle communicated the latest results of the French excavations at Delphi. Some more pieces of poetry have been found in the Treasury of the Athenians. One of these, now in eleven fragments, contains musical notation—this time not for the voice, but for an instrument. The words can be restored with tolerable certainty; but the notes are difficult to read because of their great resemblance to one another. The subject of the poem is the birth of Apollon at Delos, his coming to Delphi, and his victory over the serpent with the help of Dionysos. It can be assigned to the II century B. C., by a prayer for Athens and the Romans, with which it concludes. A second Pæan has also been found, which is dated to about the year 340 B. C., by the character of the writing and by the names of the archons mentioned. The poet was a native of Scarphaia, in Lokris;

but his name is lost. Another interesting discovery is that of a sculptured figure with an inscription on the shield which was evidently the name of the artist. Unfortunately all that can now be deciphered is the first four letters of his patronymic, ΚΑΛΛ; but the form of the Α shows that he was an Argive. The other recent finds include: metrical inscriptions of some length, mentioning works of art dedicated in honor of historical personages; some accounts of the iv century; a decree in favor of Kotys, King of Thrace; several statues of Hellenistic and Roman times; four archaic statues of the same type as the Korai of the Akropolis; fragments of interesting bronzes with *repoussé* ornament, and a Corinthian helmet in perfect preservation.—*Academy*, Nov. 10, 1894; *Revue Arch.*, Oct.–Dec., 1894.

SCULPTURES.—M. Homolle publishes three articles on the discoveries at Delphi in the *Gazette des Beaux-Arts* (December, 1894, and March and April, 1895). They are devoted almost entirely to sculpture. In the first article, after a few remarks on Mycenæan and archaic Oriental antiquities, he takes up in detail the archaic sculptures: (1) An archaic statue of Apollon, which he dates from about 580 B. C.; (2) sculptures of the treasury of Sikyon, which he dates from the same period; (3) and (4) two works of the schools of the islands almost as ancient as the preceding, the first being a sphinx from Naxos and the second a winged Victory of the school of Archermos of Chios. These four works show the Greek school disengaged from Oriental forms and ideas. This progress is emphasized in the frieze of the treasury of the Syphnians, which belongs to the close of the vi century. After some cursory remarks on the treasury of the Athenians, and mentioning that there seemed to be no works found belonging to the v century, B. C., M. Homolle describes a charming group of the iv century, representing three dancing girls around a pier, robed in delicate, almost transparent drapery, arranged in fine and numerous folds. Passing rapidly over some later works, he closes with one of the most recent, but almost one of the most perfect, pieces of sculpture found during the excavations—the statue of Antinous, which is perhaps the most beautiful of all the images of the favorite of Adrian.

The second article contains remarks on the historical importance of some of the figured monuments, and concerns itself with the effect upon our judgment in regard to archaic Greek sculpture of our knowledge that the treasury of the Athenians dates from 490–480. He shows how a number of the sculptures of the Akropolis, which have been dated between 500–510, must now be placed in the same decade—that is, 490–480. He shows also that the painting of vases of the severe style, which have lately been given a rather exaggerated antiquity, should be dated from about 480; that the sculptures of

Ægina cannot belong to the close of the VI century, but must be dated nearer 480 than 490; and that the gables of Olympia cannot possibly, as Mr. Kalkmann thinks, belong to the beginning of the V century.

M. Homolle's third and final article treats of the "Apollon" figures of the treasuries of Sikyon and Siphnos and in general of the Argive-Sikyonian School of Sculpture. What follows is a synopsis.

Statues of Kleobis and Biton.—"The Argives," says Herodotos, "had carved statues of Kleobis and Biton, whom they considered to be the best of men, and dedicated them at Delphi." M. Homolle identifies with these figures two statues of the so-called "Apollon" type, discovered close together to the west of the treasury of the Athenians. They are in fact twin statues to such a degree that the parts of one could be completed from the cast of the other. The similarity is more pronounced than that which would be naturally given by identity of school, and the muscular development supports the idea that they represent athletes; besides this one of these statues is signed by an Argive artist. Their date is about 580 B. C., and they are the first attempts at portraiture in Greek art. Being authentic works of the Argive school, their importance is unique. They are comparable in style to the most ancient metopes of the temple of Selinous, which are generally regarded as dating between 580-560.

The Treasury of Sikyon.—This treasury has metopes the sculptures of which also bear great similarity to the metopes of Selinous, showing the same canon of proportions and the same technical processes, though there is greater skill and greater care of execution shown in the treasury of Sikyon. M. Homolle calls attention to the obvious similarity, also, to the figures on the Corinthian vases. He assigns the beginning of the treasury to the brilliant reign of Kleisthenes of Sikyon (580-570).

Treasury of Siphnos.—Hardly half a century after come the sculptors of the treasury of Siphnos, already fully described in the JOURNAL. They were erected, as Herodotos states, before the Persian war, during the short period of a "boom," which struck Siphnos at the time of the working of its gold mines. The exact period is given by M. Homolle as from 525 to 510 B. C. The differences in the quality and style of different parts of the sculpture indicate a difference of age, but not one of any extent. Although there are great differences on the surface, the methods are found to be very much the same, and if certain figures seem rather modern for the VI century, they are the exceptions. In deciding upon the school to which these sculptures should be attributed, it was natural to turn to the Greek islands; the sculptures were carved in island marble. Prof. Furtwängler attributes the sculptures to the school of Paros, but M. Homolle turns to the

Peloponnesos and attaches them to the same school as the two preceding works, the two statues of "Apollon" and the metopes of Sikyon. In all these cases the elements of comparison are to be found in works that are known to belong to the Peloponnesian school. This theory is supported by an inscription upon one of the four compositions of the frieze, the gigantomachy—which is signed by the artist. The inscription is cut on the shield of one of the giants fighting Apollon and Dionysos. In the name of the artist occurs the telltale Argive Lambda.

M. Homolle concludes his article as follows: "The frieze of Siphnos is of Argive workmanship; it is hardly necessary to call attention to its importance, for it brings down to the close of the VI century the history of this school, the activity of which at the beginning of the same century is shown by the Apollos and metopes of the treasury of Sikyon. Of this school we knew nothing hitherto, except from texts which were both rare and vague; the material for it consisted of monuments of uncertain provenience and hypothetical attribution. Henceforth we are enabled to study its monuments in hand; we can understand its spirit, define its character and follow its evolutions. The art of the Peloponnesos now takes shape before our eyes and the consequence of this fact can be imagined when we realize that it is one of the earliest schools of Greece, one of the most original and one of the most faithful to its traditions. It radiates over Southern Italy and influences at a decisive moment the art of Attica."

This article is illustrated by: (1) metopes of the treasury of Sikyon, which represents the return of Idas and the Dioskouroi bringing their booty back from Messenia; (2) three figures from the assembly of the gods, the gigantomachy, and the combat of Menelaos and Hektor from the treasury of Siphnos.

ELEUSIS.—INSCRIPTIONS.—In the *Ἐφημερίς Ἀρχαιολογική* (1894, pp. 161–186), A. N. Skias publishes thirty-four *Inscriptions from Eleusis*. Most of these are dedications, many of them fragmentary. In 21 the artist's name, Ἀγαθοκλῆς Κηφεισιεύς, and in 22 Σώτας appears. No. 5 appears to be a record of some building, Nos. 7 and 8 fragments of an account. No. 14 consists of eight fragments, one of considerable size, and appears to contain rules concerning the treatment of temple property.

EPIDAUROS.—THE STADION AND A STATUE BY THRASYMEDES.—The *Ἀτλαντὶς* (New York) of Dec. 8, 1894, states that the stadion at Epidauros has been excavated. In shape it was like an amphitheatre, with marble seats. The ἄφουςις or starting-stall is preserved, as is also the goal. The base of a statue was found, which the *Ἀτλαντὶς* of Dec. 15 says was by Thrasymedes, the artist of the chryselephantine statue of Asklepios and other sculptures at Epidauros.

ERETRIA.—AMERICAN EXCAVATIONS.—In a coming number of the JOURNAL we expect to publish an article by Professor Richardson on the Temple of Dionysos, which he discovered at Eretria, and another by Professor Capps on the Theatre at Eretria, especially the *πάροδοι*.

In the meanwhile we here reproduce a letter written by Mr. Capps for the *Nation*, referring also to part of an early report by Professor Richardson published in this JOURNAL, 1894, No. 2, pp. 308–9:

“The short but successful campaign of excavation conducted by the American School at Eretria, during the last three weeks in May, deserves mention in the columns of the *Nation*, not only on account of the actual results obtained, but also to enforce the moral recently laid down by Dr. Robinson in your columns, that a promising site should not be abandoned until everything has been brought to light that may prove valuable to the historian, philologist or archæologist. In the springs of 1891 and 1892 the School had conducted excavations on this site, especially in the theatre, with gratifying results. The field was so promising and so important for Greek history that the director, Prof. Richardson, wisely decided again to undertake excavations there. Since the available funds were limited, he determined to strike for certain definite results, viz., (1) to learn whether the peculiar location of the theatre was to be accounted for by the presence of a sanctuary of Dionysos in its immediate vicinity; (2) whether pre-Persian remains were to be found on the Akropolis; (3) to determine the site of the famous temple of Artemis Amarysia; (4) to lay bare the main street leading to the Akropolis; and (5) to open the large tumulus east of the city. This programme was carried out with the following results.

“The core of the tumulus was formed by a massive stone tower, of which three sides had fallen. No traces of a grave were found. Tentative diggings on the south slope of Kotronis, the site generally selected by topographers for the temple of Artemis, showed incontrovertibly that no temple had ever stood there. Thus one unknown quantity is eliminated from the problem that the discoverer of this temple will have to solve. A trench (fifty feet long and down to the solid rock) that was dug on top of the Akropolis revealed no pre-Persian remains.

“So much for negative results. The less speculative and more serious digging, employing from forty-five to seventy-five men, was done between the theatre and the present village. The first and, as it proved, the most important discovery was made by the men working under the direction of Prof. Phillips, of Marietta. They were searching for the temple of Dionysos, and by the night of the first day had found the foundation of the cella wall. Three courses of the founda-

tions stand in good preservation. Quantities of charred wood and of cinders round inside the temple, and a hard thick layer of calcinated poros on the north and northeast sides, give evidence of how the temple was destroyed, and explain the absence of architectural and sculptural remains in the débris. Only one small marble head of Aphrodite was found. The large massive rectangular structure uncovered in the excavations of 1891, lying east of the temple and south of the theatre, was now seen to be the altar of the god. Nowhere in Greece can one see the group of three structures that belonged to the well-organized worship of Dionysos—temple, altar and theatre—so well preserved as here.

“Unfortunately, the other excavations had to be left unfinished. A long stretch of the ancient street, lined with private houses, was uncovered, but much remains to be done. Doubtless one might find here important data for the construction of the Greek house, for the foundation walls seem to be preserved everywhere. It is especially to be regretted that the work on the theatre could not be finished. This theatre, now famous in the history of the stage controversy, was partly excavated most opportunely in 1891, and at once furnished much aid and comfort to the advocates of both sides of the question. The stage buildings twelve feet above the level of the orchestra, on the strength of which Mr. Gardner contends that the Greek theatre had a high stage; the tunnel leading to the centre of the orchestra, which Dr. Dörpfeld believes to be distinctly in favor of the opposite view; the vaulted passage under the scena, which neither Dörpfeld nor Gardner has explained satisfactorily—these are some of the peculiarities of this theatre about which controversy rages. It is clear that if an answer to these problems is to be found, it must come from the building itself, for excavation has already shown that at least the ground-plan of the structure can be recovered.

“Something was done this year. The foundations of the west part of the scene buildings were uncovered, and a long line of column bases on which once stood choragic inscriptions and tripod columns. The outer wall of the west parodos was excavated throughout its whole length, and the fact was established that this parodos, unlike the other, ascended from the level of the orchestra at a very steep grade. It seems at least probable that this parodos was practically closed to the spectators, and that herein we have an explanation of the vaulted passage.

“Much remains to be done on the theatre, and must be done by the Americans if they wish to be looked upon by archæologists as thoroughly competent and conscientious excavators. Dr. Robinson said a good word to this effect about the excavations at the Heraion;

it applies also to Eretria. Dr. Dörpfeld takes his large company of scholars of all nations each year to Eretria to see this theatre, and also to Megalopolis. I can testify that the clean work of the English School contrasted strongly with that of the American, and was noticed and commented on by all. A few years ago we had a first claim on the thousands of tombs, rich in archæological material, some of which Dr. Waldstein opened with marked success. Now the enterprising Greek Archæological Society has undertaken this work on its own account, and a unique opportunity for archæological discovery has passed from our hands. But there is plenty of work left to be done in Eretria. The whole site is teeming with ruins a few feet under the surface. It is earnestly to be hoped that the American School will be able not only to finish the work at Argos, but to continue that at Eretria, so as to leave the latter site as creditable a monument to its archæological activity as the former bids fair to be.

Athens, July 15, 1894.

EDWARD CAPPS."

KATANDRITI (NEAR MARATHON).—MYCENÆAN TOMBS.—The *Ἀτλαντίς* (New York) for Dec. 8, 1894, states that at Katandriti, near Marathon, ten early tombs have been found containing vases of Mycenæan style, rings, *etc.*, of gold, and pithoi containing human remains.

KOPAI'S.—EXCAVATIONS AT GHA.—MYCENÆAN PALACE.—In the three preceding numbers of the JOURNAL we have noticed the excavations about the lake of Kopai's. Since then we have received the number of the *Bulletin de Correspondance Hellénique*, in which A. de Ridder gives a full account of the excavations upon the island of Gha. This island has the form of an irregular triangle, or rather that of a pear, extending from east to west, about three kilometers in circumference, and with a superficial area of about two hundred thousand square meters. From every side the ground slopes down, and in certain directions, especially at the north, very abruptly; the lowest portion is toward the east; the highest toward the north, where the palace is situated. On account of its rocky character the greater part of the island is uninhabitable; even where the buildings were situated the earth is rarely as much as a metre in thickness. It was easy with the materials which the ground afforded to compass the island with heavy walls; thus when the Minyans thought it necessary to fortify the island, they surrounded it with a rampart nearly six metres in thickness. There was no occasion for them to call upon the architects from Tiryns. Immense dykes and a series of fortified posts, analogous to the system of defence at Mykenai, bear witness to-day to their skill as architects. The rampart bears a strong resemblance to the walls of Tiryns in the homogeneity of its construction, the similarity and frequency of the abutments, in the size and material used, and

even in the manner in which these immense blocks were fashioned. The island, much larger than the akropoli of Tiryns and Mykenai, had a large number of gates. Strangely enough, the eastern ramp leads to no opening in the wall; the same is the case for the dyke toward the northeast. Wherever communication seemed direct with the outside, there seems to have been an evident intention of avoiding placing a gate; they wished to oblige the assailant to pass as far as possible along the ramparts. Of the four gates, the western leads toward the Kephissos and towards Kopaïs; the northern toward the Kephissos and the ravine of Kokkino; the two others toward the south and

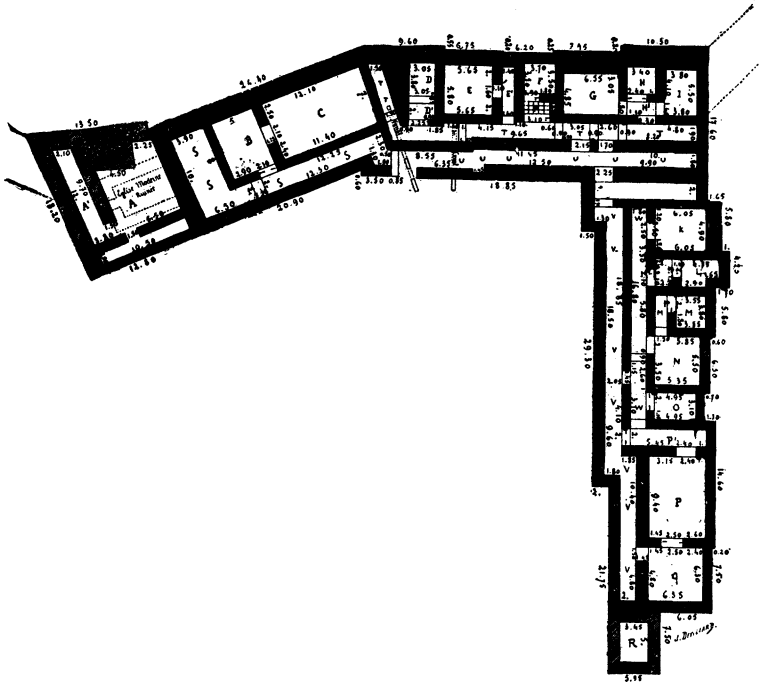


FIG. X.—MYCENÆAN PALACE OF GHA.

southeast toward Akraiphnion. The northern gate measures 5m. 45 in width, and is protected by two towers each 5m. wide; this leads into a small court 6 m. deep and 8.45 m. wide. The southern gate is analogous to the gate of the lions at Mykenai. In each case there is a tower set obliquely to the line of the wall, thus forcing the assailant to leave his right side exposed, and to enter through a long corridor defended on both sides. The gates and walls are minor matters compared with the palace. Ross thought, in 1834, that there were no ruins of buildings, but three years later, in 1837, Ulrichs pointed out

the position of different buildings. Subsequent voyagers observed : (1) At the north a construction about 60 m. long and 10 broad ; (2) at the west a church, which was utilized as a place of refuge by the Greeks during the War of Independence in 1821 ; and finally towards the south, some further ruins which they thought belonged to the Middle Ages. The proposed later origin of these structures was due to the presence of mortar and to plaster walls ; doubtless also to the fact that the walls were slender in proportion to those of the ramparts. But since the same characters were found at Hissarlik, Tiryns and Mykenai, they may be taken as certain signs of early origin. The plan of the building shows that the palace was composed of two wings, united so as to form a right angle ; one follows the general direction of the wall, and without counting the abutments, is 80.21 m. long ; the second wing extends toward the interior of the island and is 72.65 m. long. The superficial area of the space inclosed is 1871 sq. m., which is entirely inclosed with walls, with the exception of one point toward the middle of the north wing, where was the necessary entrance. Along the entire length of the inner wall is a narrow corridor which serves as protection for the rooms beyond. Even this device seemed insufficient, since only two rooms opened upon the corridor, the others being still protected by a second corridor. Into several of the rooms one cannot enter without first having passed through an adjoining room. It will be seen from an inspection of the plan that the palace is divided into a series of distinct departments, three of these occurring in the northern wing and two in the southern. The superficial area of the rooms and corridors is very variable ; the corridors average 2 m. in width. The largest rooms, as might be supposed, are those which are inaccessible except through an adjoining room. The area of the largest of these is 82.25 sq. m. At either end of the wing is found a tower. If we compare this plan with that of the palaces of Mykenai and Tiryns, we find points of difference as well as resemblance. To be sure the Mycenæan palaces ordinarily formed an irregular quadrilateral, but the conformation of the ground at Gha led to the arrangement of two wings at right angles to each other. As at Mykenai and Tiryns, there is a closer relation between the palace and rampart. Nowhere is this relation closer than in the northern wing of the palace at Gha, which overlooks not only the plain as far as Kopaïs, but the entire island and a large part of the lake. The internal division of the palace is that of an inclosure with a single entrance and with the principal rooms preceded by a vestibule or entrance-room and communicating with each other only by a narrow corridor. The plan is more simple in detail than at Tiryns ; there are no staircases ; there is but a single story, and no room has more than

a single vestibule; and, finally, the rooms themselves are less spacious. The agreement of the plan of the palace of Gha and that of Mycenæan palaces is found also in the mode of managing materials and in the ornamentation of the rooms. We will study first the character of the walls, then the door-sills and floors, the decoration of interior walls, the discharging canals, and finally the fragments of vases and metals found within the enclosure of the palace.

In the disposition of the walls, the management of the materials of the outer inclosing walls and the inner walls is different. In the case of the ramparts, the method is that called Cyclopean, consisting of the use of large irregular blocks arranged in almost horizontal lines. The insertion of little intercalary stones has almost completely disappeared, having been replaced by a clay mortar of which there are distinct traces. The blocks are of the largest which are found on the island; and the inner wall, in this respect, yields in nothing to the exterior wall. The height of the walls is variable. At the north, where it merges with that of the rampart, it reaches the height of 4.25 m.; nowhere is it less than 1.50 m. The interior inclosing wall is transitional between the preceding method and that of squared blocks. The blocks are considerably smaller, arranged in courses and united by clay mortar; their thickness varies from 2.10 m. to 1.20 m., but their height is uniform, being never over 50 m. The visible portions of these walls are carefully covered with a thick coating of plaster, which is still preserved in parts. At Tiryns we find walls of the same character; they have the same breadth, reach approximately the same height, are united by clay mortar and covered with plaster; the only difference is that the *antæ* of sandstone, which are nowhere lacking at Tiryns, are not found in our fortress. Corresponding to these heavy walls we find a substantial pavement. Upon a layer of juxtaposed stones was placed the pavement made of chalk mortar. It may be raised by the pick in irregular plaques of a yellowish white color, and when broken sends forth dust. To give the pavement more solidity, little pebbles are mixed with the chalk; on the other hand the pavement seems not to have been decorated. Almost everywhere traces of fire are apparent; the pliable plaques detached by the pick are often almost black. Sometimes dark stones penetrate the floor covering to a depth of 0.04 m., indicating a fire of some importance. In one of the vestibules eighteen large flags of bluish calcareous stone form the pavement, but this is exceptional. If we compare the pavements of Tiryns and Mykenai, we find the same kind of floor covering and successive layers, the same use of gravel mixed with chalk, the same trace of fire; and at Mykenai, if not at Tiryns, the same stone paving of the vestibule. Between the rooms thus paved there

are thirty-nine openings of variable width ; in each of these is a sill made of a single block of a bluish conglomerate not used in the enclosing walls. The thickness of these sills is approximately the same, about .15 m., but the form is very irregular ; they do not occupy the entire space between the two ends of the wall, although in breadth they surpass the thickness of the walls. That each of these sills was made for a door is proved by the four hinges of bronze found in different parts of the palace. Similar sills and similar hinges of bronze were found at Tiryns and Mykenai. Whether these rooms had any other decoration, any yellowish white plaster, is difficult to say ; only one room and one vestibule preserved any fragments of frescoes ; it is probable that the other rooms had merely plastered walls. This vestibule was decorated in a very rich style ; it contained a continuous frieze of which it is impossible now to give a restoration, though the ornament included the Mycenæan dart, in which is inscribed a reddish spiral. Decoration of this character occurs neither at Mykenai nor at Tiryns ; it appears to be a prototype of the geometric style of ornamentation found in Boiotia studied by Boehlau. The decoration of the room was of a more simple character, consisting of painted bands of different colors. Under two of the door-sills were found water conduits of pointed arch form ; the inclination, at first very gentle, increases sharply, and the channel plunges into the ground. Their purpose seems to have been to prevent the rain from injuring the foundation of the walls. Similar water conduits were found at Mykenai and at Tiryns, the only difference being that at Tiryns the terminations occur within the dwelling rooms and are covered by flags of stone.

The metals at Gha are few and used for practical purposes, and not for ornament. We have seen the hinges of bronze, the only objects of this metal found on the island. Lead is found more frequently ; it is always in the form of plaques, and appears to have been used for the purpose of attaching the door-jambs to the walls. At Mykenai, Tiryns and Hissarlik much use was made of lead ; they made of it large jars to contain grain, but apparently did not employ it in construction. One of these plaques of lead shows traces of iron, but from this we cannot conclude that iron was in current use at this period. An ornamental purpose seems to have been served by the fragments of stucco found in the form of an engaged colonette. Sometimes the projecting portion is in sections, almost square, being simply rounded at the angles. Ordinarily it is in sections, a semi-circle, or, more exactly, the third portion of a circle. Finally, the fragments have been found in the form of pilasters with channelings. Anything like this style of ornamentation has never been found in any Mycenæan palace ;

doubtless they preferred frescoes or other decoration. In fact, the only two rooms at Gha which are frescoed are not provided with these colonettes. In the frequent use of this type we see proof of hasty decoration and extreme simplicity. This use of stucco served to hide the uniformity of the walls. Fragments of vases found in the palace are few and without significance; they belong to two groups—cups and bowls. The former class are too common in Mycenæan pottery and in that of Boiotia to require more than mere mention. The bowls have a flat base, are wheel made, and occasionally recall examples found at Tiryns.

Another large building is found situated between the northern and southern gate. The walls are made in the same manner as the inclosing walls of the palace, but more roughly, more rudely, and without plastering. Within these walls there is but little architectural detail. This building is contemporary with the palace. We find here the same kind of pavement, the same plaques of lead, the same colonettes of stucco, the same forms of vases, made of the same earth, turned with the same inexperience, and decorated with the same simplicity. This apparently served the purpose of a soldiers' and servants' hall. Like the palace, it appears to have been built in haste, and to have been inhabited a comparatively short time. From the character of the decoration upon the vases, which approximates a transitional style, we infer that these buildings belonged to the end rather than to the beginning of the Mycenæan period.

In the neighborhood of Gha are found other constructions of the same style; at Orchomenos a tholos; between Orchomenos and Gha, three colossal dykes; and, finally, nearer still—on the heights of the Ptoion—a series of fortified posts. Of these constructions two were already famous in antiquity. The tholos passed as the Treasury of the Minyans, and the dykes were part of the work for drying up the lake undertaken by the Minyans. It is to this people that we consequently attribute the forts of the Ptoion and the constructions at Gha. The island formed for them a large fortified camp from which they could survey the plain and protect the dykes.

We are obliged to set aside the suggestion of Tsoundas, according to whom Mycenæan civilization was originated by lake dwellers, and that consequently the marshes of Kopai's were selected, so that a city might be built there upon piles. It is quite possible that primitive villages of the lake were built upon the marshy ground, but these could have nothing in common with the advanced construction of the rampart and palace of Gha. Others, like Ulrichs, have supposed it to be the ancient Kopai, or, like Curtius, the ancient Orchomenos. These hypotheses have long since been disposed of. More plausible

is the theory that Gha was one of the four towns engulfed by the waters of the lake. Without doubt the akropolis was never inundated, but it has been supposed that the lower town was engulfed; there is, however, nothing to prove that the island ever had a lower town which could be so engulfed; and if the fortifications at Gha are contemporary with the construction of the dykes, it is hardly probable that the waters would have so soon dashed them down and the palaces consequently abandoned. Only a war could have caused the burning and the untimely ruin of the establishment formed upon the island. Of these four legendary towns, three are fixed by tradition; the position of one only, that of Arne, remains uncertain. Two of these towns were ruled over by Athamas. Now, when we observe that Gha is situated in the Athamantian plain, we are disposed to see in this island, if not the centre, at least one of the citadels of Athamas. The island, linked in the closest manner with the fortunes of Orchomenos, was destroyed not by a cataclysm, but by the final assault which subjected the Minyans. Hastily built, it could not resist the attack and perished almost as soon as it was inhabited.

MARATHON (NEAR).—DISCOVERY AT KOUKOUNARI.—Prof. T. D. Seymour, Chairman of the Managing Committee of the American School at Athens, has received details of a discovery by a party from the School which had been excavating at the hamlet of Koukounari, on the slope of Pentelikos, some two or three miles from the field of Marathon, and about eighteen miles from Athens. Prof. R. B. Richardson of the School had charge of the excavations, which were suggested by finding two reliefs of the best period, and seeing some marble blocks built into the walls of a church and adjacent building.

During the first half hour of the work, which lasted several days, there was found a stone bearing an inscription in double columns lying face downward on the sill of a building older than a ruined church on the site of which the excavation was made. The whole left-hand side on the surface is gone. From its style of letters, the orthography, and the mention of an archon, its date can be put at about the middle of the iv century. Apparently it is a sacrificial calendar. From its mention of places a very close connection is established with the plain of Marathon. The number of deities it mentions is remarkable, and from one of the incomplete words upon it the inference is drawn that it stood perhaps on the site of the deme Hekale. The most reasonable construction makes the stone apply to the tetrapolis of the Marathonian neighborhood, a part of its inscription reading: "This sacrifice is offered the second year after the archonship of Euboulos by the inhabitants of the Tetrapolis." Divinities, animals and prices make up a large part of the inscription on the

stone, which Prof. Richardson will describe in the *Journal of Archæology*.

There were also found in the excavation three fragments of reliefs, two of them showing a good period of art. One was part of a seated figure, the other the trunks of three standing ones. Beneath the site of the church, on the surface, were found unfluted columns and other remains of an older and much finer underlying church edifice.—*N. Y. Evening Post*, March 27.

At the moment of going to press we have received Professor Richardson's detailed paper, which confirms the great interest of this inscription. It will be issued in the next number.

MESSENIA.—To the *Mitth. Arch. Inst. Athen.* (1894, pp. 351–367), E. Pernice contributes an article entitled *From Messenia*. Ross, *Reisen und Reiserouten* (pp. 2–4), mentions two inscribed stones that once marked the boundary of Lakonia and Messenia. Both were supposed to be destroyed. One has been found on the heights of Taygetos, half way between Sitsova and Kastania. The fragmentary inscription originally read, Ὅρος Λακεδαιμόνι πρὸς Μεσσηνίην. It probably marked the boundary settled in A. D. 25. On high ground between the streams Stachteás and Sovoláka lies the village Jánitsa. Here are remains of very early walls. This is the site of the ancient Pheroi, not Kalamata, as has been supposed. The site is now too far from the sea, but the low land is of late formation. Two inscriptions are published, the first has appeared in *Bull. Corr. Hell.*, I, pp. 31, 32, the second is a fragmentary honorary decree. A sketch-map shows the position of Janitsa. Remains of a road from Pharai toward Sparta, south of the Langada pass, are described. This must be the road followed by Telemachos.

LAURION.—A. Kordellar, director of the Greek mining company at Laurion, writes of *Antiquities of Laurion*. He discusses the topography of Laurion and the ancient mining operations. The region nearest Sunion was occupied by wealthy people. Two inscriptions are published. The first belongs to the middle of the IV century B. C., and contains provisions for measuring and preserving an agora presented by one Leukios to the Sunians. The second reads: Ἱερὸν Βηλεῖ ἀρχικαμινεὺτὰ χαίρει. A square Hermes of Dionysos, with broken face, is described. P. Wolters adds some remarks and publishes a fragment of a rock-cut inscription.—*Mittheil. Athen.*, 1894, pp. 238–47.

OLYMPIA.—In the *Jahrbuch Arch. Inst.* (1894, pp. 88–114), K. Wernicke gives two chapters of *Olympian Contributions*. He discusses (1) the altars of Olympia, and (2) the history of the Heraion. The early altar of Zeus was near the Heraion. The great altar was erected originally in the V century B. C. Pausanias' account (v, 14 f.) of altars

and sacrifices at Olympia is trustworthy. The sacrifices were performed in two divisions, the first at the oldest and most important altars, and at some later ones in their neighborhood, these being all within the Altis, the second at the remaining altars, chiefly outside the Altis. The arrangement of Pausanias is topographical, following the course of the sacrificial procession. This is made clear by a plan. The great base in the Heraion cannot be the base of the cult-statues, owing to its dimensions. The Heraion was made into a sort of museum in preparation for the visit of the Emperor Nero, and in it were set up statues of his wife, Poppaea, and his mother, Agrippina, corresponding to Olympias and Eurydike. The extant portrait statue found in the Heraion represents Poppaea. The works of art in the Heraion were arranged in their historical order, the oldest next the cult-statues of Hera and Zeus. At the same time the side walls of the niches were removed. These niches may originally have been intended for the maidens who wove the sacred peplos. The arrangement of the statues is shown by a cut. A third chapter of *Olympian Contributions*, entitled *The Proedria and the Hellanodikeon*, is in the next number of the *Jahrbuch*, pp. 127-135. The proedria, or meeting-place of the Hellanodikai is found to be the southern wing of the building to the whole of which the name bouleuterion has hitherto been given. The bouleuterion was only the northern wing. The apse of each wing was an archive-chamber, and in the proedria a treasury. The Hellanodikeon, or dwelling of the Hellanodikai, was the so-called "Südostbau" until the time of Nero. Then that building was prepared for the imperial dwelling, and the Hellanodikai occupied rooms added for their use to the Theokoleon. There was, therefore, at the time of Pausanias no building called Hellanodikeon at Olympia.

A fourth chapter is contributed by Wernicke to the latest issue of the *Jahrbuch* (pp. 191-204). The passage Pausanias VI, 21, 2, and the remains of the *gymnasion* at Olympia are compared with Vitruvius, v 11 (two cuts). Vitruvius describes some particular example of a Greek gymnasium of Roman times. The gymnasium at Olympia is earlier and less elaborate, but corresponds so closely to Vitruvius, description that the various parts can be named. The *Hippodrome* at Olympia is described. The course was four stadia in length. This was passed over in the races six (not twelve) times. The starting stalls (*ἄφους*) have the form of a ship's front of great size. The deck was supported by columns. On the deck was the sign showing when the race began, and here at the prow was the machinery for opening the stalls. The altars in the hippodrome all belonged to deities connected with the races.

KALAURIA—POROS.—TEMPLE OF POSEIDON.—The proposed excavation of the temple of Poseidon, on the island of Kalauria (mod. Poros), referred to in a previous issue, has taken place, and its results will be described in the German *Mittheilungen* (Athens). Dr. Sam. Wide, who had charge of the work, was assisted by another Swedish archæologist, Mr. Kjellberg.

The systematic destruction of everything above ground, which was carried on even until late years, left only the foundations to be uncovered, and the thin coating of earth made improbable the discovery of many antiquities. Considering these drawbacks, the excavations may be regarded as successful.

The temple rose on a stony plateau about 150 m. high in the pine woods of Poros. On the east side, facing Sounion and the open sea, there was found the temenos of the temple, with its peribolos wall having a length of 56 metres and a width of 28 metres. The wall consists of unworked blocks of dark limestone and of *poros* stone. There were two entrances to the enclosure, on the east and south sides, one of which was adorned with a propylæum. Both the temple, which is of Ionic style, and the peribolos, were built in the same age, viz., the VI century B. C.

[Another account speaks of it as Doric, not Ionic. "In the centre of this temenos were some fragments of the walls and pavement of a temple, doubtless a doric distyle *in antis* of the VI century. This is, without doubt, the temple of Poseidon, in which Demosthenes took refuge to die."]

Amongst the other constructions discovered was a stoa of polygonal stones, the pillars of which resemble somewhat the pillars of the Parthenon, and seem to belong to the second part of the V century B. C. Another stoa of later date is thought to have been built by Eumenes II. These stoas were on a second peribolos, built upon a large terrace, reached from the southern door of the peribolos wall of the temple. To these must be added a propylæum leading to the square before the temple; another stoa to the west of this propylæum; a building in form of a trapezium; and a courtyard surrounded by little rooms.

These smaller structures are to the west of the temple. Their use and character cannot yet be ascertained. It is conjectured that the two porticoes and their annexes served for the assemblies of the Amphiktion of the seven cities and formed the Bouleuterion.

Among the objects found inside the temenos are many fragments of *ex-votos*, of which the majority belong to the VI century and some to the cult of Poseidon. Among them are of special interest a cut

Island stone and a fragment of Mycenæan vase.—*Athenæum*, July 28, Sept. 8, 1894, Jan. 19, 1895; *Revue Arch.*, Oct.–Dec., 1894.

PRASIAI (ATTICA).—MYCENÆAN NECROPOLIS.—The *Ἀτλαντίς* (New York) for Dec. 8, 1894, states that at that time Mr. Staïs had examined twenty-two prehistoric tombs in the ancient deme of Prasiai. In these were found numerous vases with paintings differing from those hitherto known on Mycenæan vases. Some bronze and copper knives were also found.

A notice in the *Athenæum* of Dec. 8 says: The prehistoric necropolis of Prasiai is being excavated by the Athenian Archæological Society, and from the tombs that have already been opened more than two hundred vases have been obtained, together with two sword-blades and three rings, one of gold and two of silver. The vases have the usual Mycenæan form; but some of them are characterized by decorative designs not hitherto observed in works of art of that period.

RHODOS.—In the *Mittheil. Inst. Athen.* (1894, pp. 299–300), is a report, founded upon one of Dr. Stylianos Saridakis, concerning the rock-cut graves on the northern slope of the Akropolis of Rhodes. In these numerous specimens of pottery, terracottas and beads, besides bones, a gold wreath and a gilded bronze *κάλπη*. A stone apparently belonging to one of the graves is inscribed:

Ἀρχίνικος Πραῖοφώντος
Κυμισαλεύς.

The date assigned is the III century B. C.

SAMOTHRACE.—LIST OF MAGISTRATES.—In the *Mitth. Arch. Inst. Athen.* (1894, pp. 397–402), O. Kern publishes a new *List of Theoroi from Samothrake*, furnished him by N. B. Phardys. This list came originally from the same edifice as those treated by Berndorf, *Neue Unters. auf Samothrake* (1880), p. 96, sqq.

THEBES.—SCULPTURED BASE FROM THE AGORA.—The *Ἀτλαντίς* (New York) of Jan. 26, states that in the agora at Thebes a four-sided base had been found. The front has a relief representing a fox. The relief of the back represents a winged serpent with two-clawed feet. The work is ascribed to Roman times. This base originally stood upon another base.

THERA.—TESTAMENT OF ΕΠΙΚΤΕΤΑ.—In the *Ἐφημερίς Ἀρχαιολογική* (1894, pp. 141–148), Th. Homolle writes on *The Date of the Testament of Epikteta*. Boeck (C. I. G., 2448) showed that this inscription belonged to Thera, and assigned it to the III or II century B. C. Ricci (*Mon. Antichi*, II, 1894) assigns it to the first quarter of the II century. Comparison with inscriptions found at Delos, three of which are here published, shows that the opinions of these scholars are correct, and fixes the

date between 210 and 195 B. c., on account of the occurrence of the same proper names in the inscriptions.

THESPIAI. — **FRAGMENTS OF A HELLENISTIC SARCOPHAGUS.** — During the course of the excavations of the French School at Thespiæ, in 1890, the fragments of a sarcophagus of unusual interest were found. They are now in the National Museum at Athens. The main subject of its decoration is the labors of Herakles. Three out of the four sides are occupied by episodes from his labors. The fourth and one of the main sides was probably occupied by two sphinxes walking towards each other. One of these sphinxes has been partially preserved; it has a lion's body and spread wings, and does not differ much from sphinxes found upon numerous sarcophagi. Five only of the labors of Herakles found place on this sarcophagus. On the main front is Herakles and the boar of Erymanthos, Herakles and Antaios, Herakles and the Amazon Hippolyta; on the left side is Herakles and Kerberos, and on the right Herakles and the Hydra. The reliefs are in extremely fragmentary condition. The sculptor is inspired in his compositions by models of the v and iv centuries B. c. The composition is in every case simple and classical, quite different from the confused compositions of the Roman period. The low relief, which is employed throughout, completes the proof that we have here not a work of Roman art, but one of the very few sarcophagi of Greek art, certainly not later than the Hellenistic period.—*Bull. Corr. Hell.*, August–October, 1894.

Sculpture by Euthykrates—In the *Jahrbuch Arch. Inst.* (1894, pp. 165–6), W. Klein writes on *The Thespiadae*. In Plin. N. H., 34, 7, the Bamberg MS. reads *itaque optume expressit* [Euthykrates] *Herculem Delphis et Alexandrum Thespi venatorem et proelium equestre, etc.* Other MSS. have *thespiadas* between *et* and *proelium*. Euthykrates seems, then, to have made a group of Muses also for Thespiæ.

BYZANTINE ART AND ANTIQUITIES.

BYZANTINE SEALS.—M. Schlumberger publishes in the *Revue des Études Grecques* (July–December, 1894), the third in his series of articles on inedited Byzantine seals, the former series having been published in the same review for 1889 and 1891. A reproduction is given of every seal. They vary in character and in period and represent every variety of ecclesiastical and civil dignitaries of the empire, such as patriarchs, bishops, metropolitans, archbishops, monasteries, emperors, members of the royal family, and such dignitaries as silentiaries, spatharii, logothetes, curopalates, turmarchs, strators, vestiarchs, etc.

BYZANTINE DOMINATION IN AFRICA.—M. Diehl publishes in the *Byzantinische Zeitschrift* (1895, No. 1) a paper entitled *Études sur l'histoire de la domination Byzantine en Afrique*. It deals with the relations between the Byzantine government and the native populations, and is a detached fragment from an extensive memoir, the manuscript of which has lately been crowned by the French Academy and which is soon to be published.

LEO AND ALEXANDER, EMPERORS OF BYZANTIUM.—Professor Lambros calls attention to a Byzantine inscription of the year 895 A. D. This inscription shows that in this year, the ninth after the death of Basil the Macedonian, Alexander still retained his full rights as co-emperor with his brother Leo. It is well known how Leo ignored his brother in all matters of government, and how Alexander was passive under the treatment. It had not yet been ascertained how long the name of Alexander was allowed to be coupled with that of his brother, but a second inscription here published would seem to show that the year 904 was the last in which Alexander's name appears with his brother's.—*Byzant. Zeitschrift*, 1895, No. 1.

BYZANTINE ILLUMINATIONS.—Mr. Kirpicnikov has an article in the *Byzantinische Zeitschrift* (1895, No. 1), in which he makes a careful study of two Byzantine illuminated manuscripts of the homilies for the festivals of the Virgin by the monk Jacob of Kokkinobaphos. One copy is in the National Library in Paris (No. 1208), the other is in the Vatican (No. 1162). They have attracted much attention since the time of Agincourt, having been illustrated notably by Kondakov, Bordier and Rohault de Fleury. The present article has for its object to correct the errors of Bordier and Kondakov. It is illustrated by a number of interesting cuts, which show the artistic beauty and interest of these illuminations. The corrections relate partly to the translation of the descriptive titles of the illuminations, partly to the identification of subjects and figures.

PRESERVATION OF THE GREEK RITE IN SOUTHERN ITALY AND BYZANTINE MONASTERIES.—M. Gay gives a list of the Greek Basilian monasteries in Calabria and the Terra d'Otranto which he has been able to gather from the *Collectorie*, or accounts of tax collectors of the kingdom of Naples charged with collecting the tithes for the Roman Church. In enumerating the ecclesiastics who have paid certain sums into their hands, the tax collectors name separately in several dioceses, "Clerici Latini" and the "Clerici Greci." They indicate places where they reside a "prothopapa," and name the clerks of such and such a "prothopapatus." Elsewhere monasteries are indicated expressly as belonging to the order of St. Basil—"Ordinis Sancti Basilii." The notes which are here utilized are taken from the ac-

count of the years 1326–28 for Calabria, and from those of the year 1373 for the Terra d'Otranto. Of course no complete list of Greek monasteries can be expected in such notes. For the list of monasteries that M. Gay has drawn up we refer to his paper.

CONSTANTINOPLE.—FOUNDATION OF A RUSSIAN ARCHÆOLOGICAL INSTITUTE OF BYZANTINE STUDIES.—The Russian government has decided upon the foundation of a Russian Archæological Institute in Constantinople. Its object will be to forward the scientific researches of Russian scholars in the realm of the antiquities and history of Greece, Asia Minor, and in fact the entire Byzantine field. The administration of this school is in charge of the Russian embassy. Its personnel will consist of a director, a secretary and a body of students. The government gives the school a yearly grant of 1200 rubles in gold. It is said that the director will be Th. Uspenskij, professor in the University of Odessa. The opening of the institute was to take place on January 15.—*Byzantinische Zeitschrift*, 1895, No. 1.

IMPERIAL MONOGRAMS IN ST. SERGIUS.—Mr. Swainson, joint author of the recent work on St. Sophia, has a note in the *Byzantinische Zeitschrift* (1895, No. 1) reproducing and explaining some monograms on the capitals of the church of St. Sergius. The capitals of some of the columns on both the ground and gynæceum level have sculptured monograms, and on the frieze of the lower border runs a long inscription which is given in Salzenberg's great work. The monograms are similar to those on the capitals of St. Sophia, which were deciphered by MM. Curtis and Aristarches.

Nos. 1–10 can be read "of Justinian;" they are similar to those in St. Sophia, to others on the capitals of St. Irene, *etc.* Nos. 11–12 bear the monogram "of Theodora." Nos. 13–21 bear the monogram "of the king," of which examples can be found on the capitals of St. Sophia. As the church of St. Sergius was probably built by Justinian before the death of his uncle, Justinian I, this may account for the absence of the title "Augusta," as applied to Theodora, which does occur on the monograms of St. Sophia, built when Justinian reigned supreme.

DAPHNION.—BYZANTINE MOSAICS.—In the *Ἐφημερίς Ἀρχαιολογική* (1894, pp. 149–162), G. Millet writes again of the *Mosaics of Daphnion* (see JOURNAL, IX, p. 575), and publishes one representing the birth of the Virgin (pl. 9). St. Anna reclines on a couch, the legs of which are nearly covered by a rich curtain. Behind her is a servant with a long-handled fan. Two other servants bring food—fruit and (apparently) eggs. In the foreground a nurse and a maid are bathing the new-born child. In the gold background is the inscription, ἡ γέννησις τῆς θεοτόκου, the last word abbreviated. The style resembles that of the crucifixion. Other representations of the birth of the Virgin are

discussed, and this mosaic is assigned to the first years of the XI century. It seems to show the influence of ancient works of art, and is remarkable among works of this period for its delicacy and grace.

DORYLAION.—In the *Mittheil. Arch. Inst. Athen.* (1894, pp. 301–334), Th. Preger and F. Noack write of the ancient *Dorylaion*. The ancient city lay on a hill near Eski-Schekir, by the river Tymbers (now Pur-sak), not, however, in the present village. The thermae were on the further (southern) side of the river. The later Dorylaion, founded by Manuel I, commenced in 1175, was on the site of the modern village by the Anatolian railway. Remains of the thermae, of a stoa, an arch and several other ancient buildings are visible. Sixteen inscriptions and five grave-reliefs from this region and one grave relief from Gediz (Phrygia Epiktetos) are published (six cuts). The inscriptions are of Roman times, chiefly honorary or sepulchral. Three are dedications to Ζεὺς Βροντῶν, one to Poseidon, one to the river-god Hermus. The gravestones represent doors or panels sometimes surmounted by gables. On the doors are reliefs representing the tools of the trade of the deceased—alabastra, keys, work-baskets, etc.

IKONION.—A BYZANTINE INSCRIPTION.—M. Cumont publishes a funerary inscription of Ikonion, which had already been imperfectly given in Sterrett (*An Epigraphical Journey through Asia Minor*). It shows that on November 1st, 1297, a certain Michael Komnenos was dead. He calls himself the son of John and the grandson of another John Komnenos. This funerary inscription shows not only that he was buried in 1297 at Ikonion, when this city was in the power of the Seldjuk Mohammedans, but that he also had taken the Mohammedan title of Emir. M. Cumont shows the interest that this inscription has, giving us a trace of one of the last members of the imperial Byzantine dynasty of Trebizond. He shows that this Michael was a son of a John, who was forced to become a monk, and was himself a son of John Axouchos, who was sovereign of Trebizond between 1235–1238, and whose grandfather was the Manuel Komnenos killed by Isaac Angelus, Emperor of Byzantium. The writer explains what seems to be peculiar in the residence of a Christian prince at a Mohammedan court, by showing that the Christian princes of Trebizond were allied by marriage to the Seldjuk Sultans, who were also their suzerains. It was therefore natural, when Michael's father was imprisoned in a cloister and he himself obliged to flee, he should have sought refuge with the ally and parent of his family, and should have been received with honor and given a Mohammedan title.

KIEF.—BYZANTINE TOMB.—There has recently been found at Kief the tomb of a woman which dates probably from the second half of the X century. The contents consist of two fibulas of gilt bronze in the form

of tortoise shells, a pair of silver earrings, a silver fibula, a necklace of beads of cornelian, rock crystal, glass, silver and amber, a cross and coins that originally hung from the necklace. These coins bear the name of Romanus I, Constantine X, Stephen and Constantine; they were cast between 928 and 944. The two fibulas of gilt bronze were certainly imported from Scandinavia, for they belong to a type of objects characteristic in Sweden and Denmark of the period of the Vikings. Only one other of this type had been found thus far at Kief, and this kind of decoration is found only in the countries into which the Northmen penetrated. The earrings, the silver fibula, the necklace beads and the small cross are decorations that are often found in the Slavic kurgans of the pagan period. This tomb, discovered on the hill upon which the Varangian askold and Dir, and afterwards Olaf and Igor established themselves, contains, therefore, archaeological objects produced by the three influences which united in the formation of Russia.—*Revue Arch.*, 1894.

ITALY.

MANTOVA.—ISABELLA D'ESTE AND THE DISCOVERY OF FRESCOS BY CORREGGIO.—Under the title *Isabella d'Este et les artistes de son temps*, that indefatigable and fascinating writer, Charles Yriarte attempts to reconstruct the personality of this famous princess, daughter of Hercules of Este, Duke of Ferrara and of Eleonora of Aragon. At sixteen she married the great condottiere, the generous and noble ruler, Giovanni Francesco Gonzaga Marquis of Mantua. Here she lived for half a century, and here she became one of the most discriminating, fervent and active patrons of the greatest Italian artists of her day. It is this side of her personality which Yriarte studies with a view to making clear her influence upon the development of Renaissance art. First come the portraits of her by Leonardo da Vinci, Cristoforo Romano, Titian, Giovanni Santi and Francia—of which the last two have disappeared. Then follows a description of the portraits of her husband, Giovanni Francesco Gonzaga, interwoven with interesting personal character sketches.—*Gazette des Beaux Arts*, Jan., 1895.

In a second article M. Yriarte studies the traces of Isabella of Este in the Castel Vecchio at Mantua. Isabella, after becoming Marchioness of Mantua, changed her dwelling three times, removing in every case the works of art and curiosity of which she was especially fond. During twenty years she lived in the Castel Vecchio. When her son became Marquis he gave her in exchange for her apartments in the annex to the old palace a vast apartment called Paradiso, especially constructed for her in the Reggia or modern palace, where she ended her days in 1539. But before taking up her abode in this

second apartment she remained for a while in the Corte vecchio of the Bonnacolsi Palace. Her apartment in the old palace was called by her the "Studiolo." For a long time it had been abandoned and practically unknown. In one of its rooms, the library, there remains in the hexagonal vault a charming decoration of cupids which has apparently escaped the attention of art critics. M. Yriarte recognizes in them a youthful work by Correggio, full of charm and softness. The style is so characteristic of the master that there seems to be no doubt in regard to the attribution. It is known that Correggio came to Mantua in 1512, at the age of eighteen, with his protector, Count Manfredi, Lord of Correggio. Here he studied the works of Mantegna, Lorenzo Costa and Leon Bruno. He especially came under the influence of the latter painter, who had decorated a room immediately adjacent to this library. Unfortunately, this work by Bruno was destroyed by Giulio Romano when this painter received full liberty to renew the decoration of the palace.—*Gazette des Beaux arts*, March, 1895.

Although a small fragment of the cupola has fallen, the medallions by Correggio are intact. The old fourteenth-century fortress of Mantua, in which the "Studiolo" is situated, was from 1708 to 1866 occupied by the Austrians, who allowed nobody to enter it. The "Studiolo" was afterwards the repository of the archives of the town, which so choked it up that access was almost impossible. The Italian Government, with its usual interest in art, facilitated the researches of M. Yriarte, and he succeeded in examining the frescoes, freed from the dust of centuries, and in photographing them. Reproductions from these photographs are given in the *Gazette*.

PALERMO.—MOAICS OF THE CAPELLA PALATINA.—A Russian archæologist, A. Pavlowsky, has made in the *Revue Archéologique* (1894) an elaborate and careful study of the mosaic decoration of this chapel, with a view to ascertaining whether it is executed according to a system in which each part had its significance, and bore a relation to a general scheme. He takes occasion to trace the history of the systematic use of painting in the service of religion, beginning with the fifth century, especially in monuments, in Nola, Rome, Ravenna, Constantinople and in a number of Greek monuments. He concludes that a decoration of this chapel had for its object to represent the history of the church in its most important episodes, and its most zealous members, beginning in the dome by the representation of the glory of Christ in heaven, and ending with that of his glory on earth at the time of the triumph of the elect after the Last Judgment. The writer makes extensive use of analogous cycles of Mosaic and painted decoration of the Middle Ages, both in the East and West, and his treatment is an

advance on previous studies of Christian iconography. He closes by saying: "Thus the Palatine Chapel may be considered as a perfect type of the decorative system of the greater part of Byzantine and Byzantino-Russian Churches."

A. L. FROTHINGHAM, JR.

PRINCETON,

April, 1895.